Early Recollections of Dwight L. Moody

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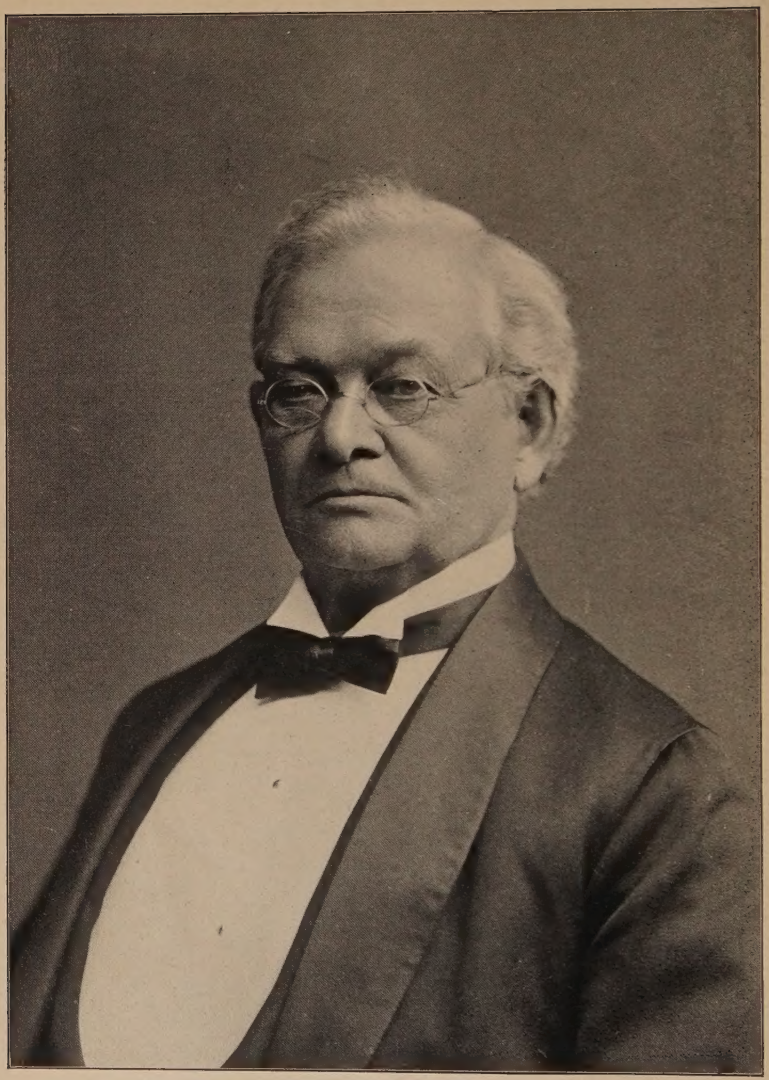

JOHN V. FARWELL

EARLY RECOLLECTIONS

OF

DWIGHT L. MOODY

Hon. JOHN V. FARWELL

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Early Recollections of D. L. Moody and His Work

HON. JOHN V. FARWELL

I learned some facts from Mr. Edward Kimball, who was the means of Mr. Moody's conversion when a boy, after leaving home for Boston to enter his uncle's store, with very little knowledge of the Bible. In one of the Sunday School lessons, Moses was the subject and when Mr. Kimball had ended his remarks, the boy said, "That Moses must have been what we call a smart man." After his conversion he applied for membership in Dr. Kirk's Church and was refused because of his limited knowledge of the Scriptures. He persisted however and was finally admitted. This experience must have been a wonderful stimulant to Mr. Moody for Bible study ever afterwards. It was my privilege to hear Dr. Kirk preach for Mr. Moody in his Illinois Street Church some ten years afterwards.

My first acquaintance with Mr. Moody was as a young man, and a late attendant of a nine o'clock morning class meeting in the old Clark Street M.-E. Church—coming in a little before ten o'clock.

The recollection that I then thought him a very lazy Christian haunts me still, for I ascertained afterwards, that he came in after spending all the morning in getting poor children into a Mission Sunday School, while I was only attending because it was one of the rules of the church, and not to get spiritual motive power for Mission work for Christ as he did.

Any description of Mr. Moody's work, now that he has gone from us, should begin where he began, and then the most skilful observer will fail to enumerate in detail, the smallest fraction of his persistent efforts to make himself useful to his fellow men, as a Christian leader.

Mr. Moody was an eminent success, first as a Sunday School drummer or solicitor, for a South Side Mission School, as above stated, until his recruits were so many that they could not be accommodated.

The next epoch of my recollections begins with the North Market Hall Mission Sunday School, in myself and others being invited to assist with five minute talks to a rabble of ragged children gathered by Mr. Moody, who were repeatedly only sufficiently quieted to listen, by gentle music, always needed at the end of the five minute talks, to quiet the boisterous ways of this gentile sea of juvenile humanity. It took three months of such work of music and speech combined, to prepare the children for classes, which were then formed.

The school grew apace. At Mr. Lincoln's first visit to Chicago, after his first election, he was an invited guest of this school, then grown to fifteen hundred children, on the agreement that he was not to be asked for a speech. He left a dinner party of political friends to meet this previous engagement. As he was about to leave Mr. Moody remarked to the school, "If Mr. Lincoln desires to say a word, as he goes out, of course all ears will be open." As he reached the center of the hall—evidently to go without saying a word—he suddenly stopped, and made a most appropriate Sunday School address, in which he referred to his own humble origin, and closed by saying, "With close attention to your teachers, and hard work to put into practice what you learn from them, some one of you may also become president of the United States in due time like myself, as you have had better opportunities than I had." When the war broke out and his call for 75,000 volunteers was made, there were 75 young men (scholars and teachers) who responded from this school. No one of these became president, but one of them was appointed postmaster of Chicago after the war was over and filled the place to perfection.

As one of the means of recruiting scholars for this school, Mr. Moody at one time promised a Christmas suit to a dozen of the worst street boys, if they would attend every session until Christmas.

He had them photographed as they were found on the street, and as they appeared in the Sunday School class after having obtained the suits—only two failing to meet the conditions. The first picture was underscored, "Will it pay?" and the second, "It does pay." As the teacher of this class, I named it "Moody's body guard." One day the worst of these boys came in and took his seat with his hat on, and instantly another planted a stunning blow on his face, sprawling him on the floor, with the remark, "I'll teach you not to enter Moody's Sunday School with your hat on." This incident illustrates the character of these boys. The etiquette of good hat manners was thereafter fully maintained. Thus this means used by him, was fully illustrated and lives to-day in these pictures.

About twenty years after this incident, "Charley Morton," entered a railroad office to get a ticket as state secretary of the Y. M. C. A., while holding evangelistic meetings all over the state. He was asked to come inside, the manager saying, "You do not seem to know me," "I have not that pleasure," said Charley. "Well," said the agent, "do you remember Moody's body guard?" "Very well indeed, and I have their picture in my drawing room." "Well, when you go home, pick out the worst looking one in the lot, and you will see your humble servant, now a church member and a Sunday School worker, by heredity from

Mr. Moody's school, and I assure you I never gave a pass with such sincere pleasure as I give you this." *It did pay.*

Returning from a little house prayer meeting one Saturday night, in a fearful storm, Mr. Moody took shelter under a wooden shed, where a flash of lightning revealed another occupant—a truant scholar from his school. Thus God works for men who work for him. A colloquy followed, which revealed that his father had punished him severely for attending his Sunday School. Mr. Moody arranged that he should call Sunday morning and talk with his father. He found the old man waiting for him, who began the conference with—"What do you believe?" Mr. Moody answered, "I believe that unless a man believes in the Lord Jesus Christ with all his heart, he will go to hell." The old man could not indict this creed, and the result was, after a loving conference, that the truant boy was back to Sunday School that day, and a firm friend and supporter of the school. He was one of the volunteers from this school under Lincoln's call for 75,000 troops. He maintained a Bible class with his company, and at one time was in command of a division at Franklin, where many were killed or disabled. It was this man that was made postmaster of Chicago after the war, and was elected commander in chief of the G. A. R. After above colloquy, he attended the prayer meeting of Moody's Sunday School in a

vacant saloon and there became a Christian—the whippings then began again. He asked Mr. Moody what to do about it, and was told that he now had another father, and must ask him what to do. On his way home he prayed earnestly, for direction, and found on arrival that another whipping was in store for him, and he then said, "Father I would not whip *you* for the world, as you have always been very kind to me, until whiskey got control of you, and now I propose to whip whiskey, as you are controlled by that." He did so, and ever after that he was unmolested in his religious duties.

When he was elected Captain of one of the Board of Trade regiment's companies, the adjutant general informed him that no 18 year old boy could command a company. The captain and his company protested so strongly, that the general said to him, "Who do you know in Chicago?" "J. V. Farwell and D. L. Moody," —(I happened to know him intimately, as a lawyer for my firm) and he said—"You get a letter from Mr. Farwell, and perhaps I won't ask how old you are." He got the letter, and the adjutant decided that a boy who could whip whiskey to maintain a consistent warfare with Satan, could command a company of Union soldiers to put down a slaveholders' rebellion.

There were many poor families who resented Mr. Moody's efforts to get their children into his

Sunday School. It would be a very long story and so I will only give a few incidents of results.

An older brother in this Catholic family was in the South when the war broke out, and on hearing of Mr. Moody's work in his family, in making his brother a Christian and a Union soldier, wrote home that he would whip Moody within an inch of his life on his return home. In due time he was home, and down with typhoid fever. Mr. Moody helped to nurse him out of unconsciousness to recognize a smiling nurse, and then the sick big brother inquired who that man was who had nursed him back to life. This inquiry was made of the younger brother, converted in Moody's saloon prayer meetings, who answered, "That is Mr. Moody." Like Saul of Tarsus he was transformed from a persecutor, into one of Mr. Moody's firm friends ever after that. The two brothers then agreed to go together to the Catholic church and to Moody's meetings, and see which was most instructive and practical for their benefit. The first meeting and colloquy was at the Catholic Church, where mass was celebrated in *Latin*. The older brother fell asleep, the Christian brother awakened him, saying—"Did we not come to listen and find out for ourselves which service was best adapted for our instruction?"

The Christian boy had no more objections from his big brother against Moody's methods of teaching men the way of personal salvation in personal

work for Christ as their Savior. The Latin service was too much for his practical good sense, against such a man as Moody was to him.

There are times when one's legs are his best preservers, and Mr. Moody acted out this, when a Catholic deputy sheriff, who knew of his work among the Catholic poor, and hated him for it, started for him with an ugly looking uplifted cane, but Mr. Moody outran the would-be disturber of the peace and reached a place of safety.

On one of his recruiting trips, Mr. Moody came to a house, where he saw not only children, but a jug of whiskey. He took both out of the house, the children to his school, and the jug of whiskey to sprinkle the streets with. The next Sunday he was in the same house for the same purpose, and found the man (or rather semblance of a man) waiting for him. Having confessed to demolishing the whiskey jug, the man removed his coat, while Mr. Moody said, "I broke the jug for the good of yourself and family, and if I am to be thrashed for it, let me pray for you all before you do it," and suiting his action to his words, kneeled and prayed for father, mother and the children, as only Moody could pray under such circumstances, and when he arose from his knees, it was to take the children to his school, instead of taking a whipping.

A personal appeal for an immediate decision after presenting the facts of Christ's office and work

was one of his effective methods in Christian work.

Some of His Methods at that Time

On leaving his home one morning, his wife requested him to send her a barrel of flour. On his way to the Y. M. C. A., he met a person he was greatly interested in, and was so earnest and persistent in an appeal to him to be a Christian, that he forgot the flour until he reached the door, to apologize to his wife for his neglect, who answered, "You did not forget, the flour came about three o'clock." Truly his barrel of meal was kept full that he might save a soul from death.

On another occasion he overtook a man on Clark Street bridge, a stranger to him—and asked if he was a Christian. The fact that the man knew Moody, saved him from a severe castigation, for on his arrival at the Board of Trade, he told the then president of the Y. M. C. A., to tell his friend to be more discreet in the future, for if he had not known him as a non-combatant, he should have chastised him for his impertinence.

Moody was thus admonished some weeks after, and on asking and learning from the president who it was, said, "If you had been at the last prayer meeting of our church, you would have heard his confession of faith, with this incident which you complain of, as the means used for his conversion."

FIRST LESSON IN PERSONAL WORK

From a Teacher in His Sunday School

One of Mr. Moody's teachers in the North Market Hall Sunday School, who had a large class of girls from 12 to 16 years old, and who had consumption, and was about to go home to die in an eastern state, came to Mr. Moody and said he could not leave until his class had accepted Christ. He asked Mr. Moody to go with him to see each of them in their own homes. Mr. Moody hired a carriage and went with him. His earnest desire for their salvation and the necessity of his leaving them moved each one of them to tears, and finally they all came together at the home of one of the girls for a final meeting, at which every one of them accepted Christ, as a personal Savior, and when he took the train for his eastern home, to the great surprise of Mr. Moody and their teacher, they all came to see him off and give him a bouquet of flowers, and sang one of their Sunday School hymns in his car. This was a revelation to Mr. Moody of the value of personal appeals as the culmination of successful teaching of the Word, and from that time he was the apostle of such work to the end of his ministry, and inspired a host of workers to follow his example.

Riding on a railroad train he opened a conver-

sation with a perfect stranger about the weather, etc., and then asked the same question, and continued the interview until he neared his station, when he asked the privilege of praying with him, by bowing their heads on the seat in front of them—after which the train stopped and Moody was gone. Years afterwards, this stranger related the incident as the means of his conversion. He certainly sowed beside all waters and God gave the increase.

Here are three cases where no one but Moody would have thought of making personal appeals, and in every case God honored his faith and works in "sowing beside all waters," by giving the promised harvest.

Is it any wonder that a church was formed from the converts of a Sunday School, whose superintendent had such a spirit, and that that church is to-day crowded with more listeners than any other church in Chicago? Nay, the wonder is, that more sanctuaries are not filled to overflowing, as the result of opening the Scriptures to men who should see the need of a Savior, but regard themselves far above the horizon of such influences as Moody invoked in all his work, who scarcely ever failed to find the word so used by him, accomplishing that for which it was sent by its author, viz.: Saving the lost.

It was said of our Savior, "Publicans and sinners, and the common people heard him gladly."

It would seem from these early incidents in connection with Mr. Moody's Sunday School work that he was especially drawn toward those who were most needy, and most neglected by any Christian agencies for their uplifting, first among the children, and then among the older people who had grown up without such influences.

From this last class I remember two cases, one while he was at North Market Hall. He was a young man and a slave to drink. He was converted, but his habits overcame him several times, when Mr. Moody took him to an empty store and tried the novel thrashing method, with the desired result. Who will say that prayer did not precede such training, when love was the motive power of all his work?

Another was in the great Tabernacle meetings, when a lawyer from Arkansas, who had left his family and come to Chicago to drink himself to death, came into the meeting very drunk, and supported himself against one of the pillars of the gallery, while the choir was singing a hymn one strain of which was:

> "Sowing the seed of a tarnished name,
> Sowing the seed of eternal shame,
> Oh, what shall the harvest be?"

which struck his case on all fours; Mr. Moody then said, "If I were bound by any habit from which I could not release myself, and God would

not answer my honest prayer for relief, I would burn my Bible." He must have been reading Luke 4: 18, 19, where the Lord proclaimed Himself as the deliverer of all the captives of Sin and Satan.

This sword of the Spirit reached the drunken man, who really wanted to be released, but saw no way out of his prison of habit, and he came to the inquiry room for help. His name is in the Bible that Mr. Moody gave me (referred to hereafter) now buried as deep in the ocean, as this man's sins were, from that very evening. He never afterwards desired a drink of whiskey, and became a Presbyterian minister. I have often heard him testify at the noon meetings as to what Jesus had done for him, in that he never again had any desire for whiskey, which before then held him as in a vise. This man was especially helped in his efforts to save drunken men—having been to the lowest depths of degradation from drink himself, he was able to reach them as no other minister could.

RESULTS OF MISSION SUNDAY SCHOOL WORK

There came into existence in due time, from converts of the North Market Hall Mission Sunday School, the Illinois Street Church, organized by ministers of all the denominations connected with the Y. M. C. A., except the Episcopal Church. The Chicago Avenue Church is its lineal descendant. Mr. Moody procured theological students to preach for this church, until on one providential day in the calendar of his services, said student did not appear, and Moody was compelled to preach the sermon, as his first. After that he was the regular pastor. One evening Charlie Morton just out of the army minus one arm, and then from a saloon, walked by this church with open doors, and saw over the pulpit from the street, printed in gas jets, "God is Love." This magnet drew him in, and before leaving a hand shake from Mr. Moody, and an invitation to share the bed of the then secretary of the Y. M. C. A. until he could get work, opened the flood gates of Charlie's eminent usefulness as a successful minister, in the regular apostolic succession, as state secretary of the Y. M. C. A. for evangelistic work as one of Mr. Moody's faithful lieutenants. Major Cole is an-

other graduate of the Y. M. C. A. as an evangelist, who was with Mr. Moody in London, and has incessantly kept up his work ever since in this country.

It was there that he said, "Oh, for a hundred thousand souls for my Master," and I really believe that he has taken more than that many in his gospel net cast in life's sea at the Master's command, out of this Y. M. C. A. ship. A small host of laymen could be named, who had followed Christ by following Moody in his chosen work as their evangelistic bishop, in personal work for souls.

This leads me to the statement of the fact that Mr. Moody was once offered an ordination by the Congregational Church, to which he replied, "I have never been through college or a theological seminary, except to go in one door and out the other. I therefore cannot accept your offer and do justice to your rules and my own judgment."

It is undoubtedly true that he had more influence as a layman with the masses and with sectarian ministers, than he would have had as an ordained minister of any one church. He may be styled the "Layman's bishop universal," for the reason that more laymen have learned to do Christian work from listening to him and being his coadjutors, than from any other minister of Christ in this or any other country. *His forte*

was to get other laymen *to work* as well as ministers.

He thus gradually rose from being a preacher to poor children in a saloon, rented by himself for that purpose, in connection with the Mission Sunday School, to a preacher in the largest hall in London, holding 25,000 people (and in the Opera house in the court end of London), graduating from serving the commonest classes to the highest classes, and at his last meeting in the largest hall, there were many more outside, who could not get in.

I give here some remarkable incidents connected with North Market Mission Sunday School. A very small boy of his age—a child of a mother who had once kept a riotous sailors' boarding house, was converted in that saloon. The mayor of Brooklyn being in a prayer meeting there, when this little boy rose to pray (whose head did not reach the level of those in the seats) was so touched by the prayer, that he sought him out at the close of the meeting to speak with him. This same boy went with Mr. Moody to the saloon of an infidel, for a discussion of Christianity arranged for by him the day before (when he came there to get *his* boy to come to Sunday School), between Mr. Moody and the infidel's friends—each to have a half an hour's time! They were all there as appointed, and the infidel and his friends used up all their time in discussing

the order of the exercises, as to their side of the case. At this point Mr. Moody called a halt, and asked this little boy to pray. When the prayer was concluded, all had gone out one by one, and left Mr. Moody and the boy alone with the infidel saloon keeper, who then allowed his boy to go with them to Mr. Moody's Sunday School.

All arguments were useless in the presence of this diminutive living fact, talking with God for these infidels.

Mr. Moody was annoyed by a bad boy who insisted in disturbing his class, as well as the whole school. One day Mr. Moody said to me, "If you see me take that boy into the police room, you will at once call on the School to rise and sing a spirited hymn, for I am going to thrash that boy." The program was executed in detail, and when Mr. Moody returned, his face was very red from this religious exercise, which in due time resulted in the conversion of the boy, and in his enlisting under Mr. Lincoln's call for 75,000 troops in the war of the rebellion. Discipline is very necessary in a Sunday School as well as an army, and Mr. Moody acted upon that wholesome plan,—prayerfully no doubt.

A Man of Prayer

Any mighty man in the Scriptures, must be a mighty man in prayer and to this adjunct of the divinely opened Scriptures to Mr. Moody, we

may justly ascribe more than to any other one agency, the success of his labors for the salvation of men, for which Christ gave his life, death, resurrection, ascension and advocacy.

It was this controlling power of prayer in Mr. Moody's life which inspired him to build the first Association building ever erected. Prayer was the corner stone of this as well as his mission Sunday School work. It was necessary to give the Association a home, hence the wisdom of his efforts in acquiring first an appropriate lot as a location and a beginning. This opened the way for subscribers to follow with the necessary means to erect the first building on the site of the present Association Hall, under a state charter relieving the Association from taxes. Nearly forty years of Chicago's growth has indeed made that home (the bare land being now worth $700,000) a perpetual benediction to union Christian work, revealing the foresight of this remarkable man in planning effectual means for continuous Christian work in Chicago and the world at large, long after he should be called to rest.

I give only one incident as to material things which occurred here during the great Auditorium meetings. His Chicago Avenue Church had run in debt during the three previous years, four thousand dollars, and asked Mr. Moody to raise the money. He told them that he could not ask for money for that purpose, but he would ask the

Lord to open the way for their relief. Soon after this, at one of the Auditorium meetings, a woman presented herself after the doors were closed, for admittance, and was told she could not go in, as there was not even standing room. She replied that she must go in as she had an important letter for Mr. Moody, which she could only deliver in person. She was finally allowed to go in, and forcing her way to the platform at the close of the meeting, handed him the letter from Mrs. Cyrus H. McCormick, saying she had been so impressed with his need of money for something, that she had sent him a check for two thousand dollars. Mr. Moody said to the messenger this is all right, tell Mrs. McCormick that I will call and see her, which he did, and after warmly thanking the donor, she asked him about the necessity that had arisen, and when the full facts were given, asked for the check, and made out another for four thousand dollars. Mr. Moody was of course much moved, and on going out met her son at the door, saying to him, "See what your mother has given me," holding up the check. "Well," he said, "do you think the estate can stand that?" Evidently the estate is still flourishing under such beneficent management.

The great revival of 1857-8 gave birth to Union Noon-day prayer meetings, and the Y. M. C. A. under such auspices, was master of ceremonies in the Association's second birth. For many

years an Association of this name, *managed by old men*, had had its existence, but this revival put the young converts into harness for themselves, and the old men stepped down and out—all things being new. Here was a channel through which laymen could make themselves felt, as a unit. The Metropolitan Hall, larger than the present Association Hall, was daily crowded by these meetings from platform to gallery. The leaders of it seemed to be there only to look on and keep order, while from one to six were on their feet at once, as witnesses for Christ. The result was that many churches numbered their converts by scores or hundreds. In such an atmosphere the Y. M. C. A. and mission Sunday Schools, with such men as Mr. Moody to say "come" instead of "go" became great powers in city and country, from which all union efforts since then have gathered their spirit and growing strength—in both of which Mr. Moody is a shining example—having invested his capital as well as himself, which last was the controlling factor, and always will be in Christian work for others. In one of these Noon-day meetings held in Farwell Hall during the Tabernacle meetings of 1876, a young man approached me with the question, "Do you know me?" After a careful scrutiny I replied, "I think you are the boy that Moody whipped for disturbing his Sunday School class, and afterwards was converted. Did it last?" "Yes," he

said, "you are right, and I am still holding on." Another evidence that it did pay to use *all means* to save some.

The question has often been asked where did Moody get the money to do so much? He only knows fully who said, "The silver and gold are mine." When he went to London a friend gave him a check the day he left and learned years afterwards that he could not have gone without it. In London one of his admirers said to me, "How can I get one thousand dollars into Moody's hands without offending him?"

Some Most Remarkable Incidents

A little girl of Mr. Moody's Sunday School invited him to call on her sick mother. On entering the room he saw where he was—nothing daunted he preached Christ to her, as faithfully as his master did to the woman at the well of Samaria, and she finally professed conversion, and recovered her health. To secure her from further temptation, he put her in another house, far removed from the one she was in, and while there the monster who had first caused her ruin, found her, and again led her astray. Then it was that Mr. Moody who previously had had this girl apprenticed by the consent of the mother, sent her to Wisconsin for safety, and the woman demanded her return, threatening Moody that she would charge him with her ruin, if he did not

comply. He simply declined, and gave the reason very plainly, and then had the woman removed from the house. The woman dared not execute her threat, and when on her death bed, many years afterwards, her physician said to her that if she had anything to say or do, she must attend to it at once, as she had not long to live. She informed him that she had a daughter, and that Mr. Moody was the only one who knew where she was, and that she wished the doctor to see him, and have her come to her funeral, and take what property she had after her death. She came, and it transpired that she was respectably married and had one child. I learned that this doctor was greatly impressed with this interview with Moody, and instead of his former contempt for him (as an infidel), was thereafter his ardent admirer.

How many unmarried men would have done this more than good samaritan deed, at the risk of losing their own reputation? This incident illustrates his manly courage, as well as his practical good sense in the work of saving souls from death, more than any other that came to my notice, and also God's faithfulness to his own.

There were many Catholic children at this time who broke the windows of his prayer-meeting room as fast as they were repaired. After every effort was made without success to stop this vandalism, Mr. Moody went to the Catholic bishop

and pleaded with him for protection, as he was only trying to save just such boys as were doing the mischief. The bishop remarked, that such zeal as his should be in the true church. "Well," said Mr. Moody, "if there is any man on earth that wants to do right, I am one of them, and I wish you would pray God to open my eyes if I am wrong." Thus challenged they were soon both on their knees, and when the bishop said amen, Mr. Moody prayed as earnestly—if not more so—than the bishop had done,—that God would open the bishop's eyes, if perchance he might be wrong, and at least in due time stop the bad boys in their work. As they rose from their knees, the bishop assured him that there would be no more such trouble, and there was not.

Evidently he saw that such zeal could not be smothered, with broken windows, and that such methods would recoil on the Catholic Church, if they were persisted in.

Into the noon-prayer meeting came many religious cranks. One of them was a minister, who used so much time in getting off big words in his speeches, that Mr. Moody finally went to him and told him, that while God might tolerate him in his use of so much time to no good purpose, he could not, and he had better not spend his time with people who could not understand his toplofty words and style. That ended the man's epistles to Moody and to others. Another was a layman,

who would not listen to Mr. Moody's suggestions to be quiet—often given to him—and finally the police was asked to take him to a justice's court and from there to the bridewell, as a disturber of a religious meeting. That ended another trick of the D—l to hinder Moody in his work for others.

Mr. Moody's activity among the poor aroused, not only Catholic opposition, but that of all formal Christians, and even an Episcopal Missionary minister so exposed his disapprobation of his methods in the presence of his janitor, that he induced his own daughter to make charges against Mr. Moody's moral character—out of whole cloth—in order to give his minister a weapon against Mr. Moody. As soon as Mr. Moody heard it he called on the minister, and insisted on his bringing before them both the janitor and his daughter. Thus confronted and challenged to tell the truth, the girl confessed that the charge had no foundation in fact, and that she only made it in obeying her father. How subtle the arts of the evil one to destroy the influence of such a man as Moody, but how much stronger Him who has promised, in every temptation or trial to make a way of escape for His children.

Mr. Moody once started for a Sunday School convention in the country, and when too far away from his office to return and make the train, he discovered that he had no money to pay the railroad fare. He went on all the same, and soon an

old friend shook hands with him and left a ten-dollar bill in his hand, to indicate that the Lord will provide, when singleness of heart for divine work, actuates the man who takes it up.

At one of these conventions he was asked to preside, and a congregational brother remarked, "Well it is no credit to us to have elected that crazy Methodist." When he was told that Moody was an "inspired Congregationalist" he could hardly believe his senses. This was one of the greatest compliments to the Methodist Church (in which I was brought up) that I ever heard.

Mr. Moody believed in picnics as well as prayer meetings. Once a year the whole school was taken out to the country for an outing. I only went to one of them, as the physical exercise to keep up with Mr. Moody in a race or other sports, was too much for me. His motto was not to be beaten in this week day Sunday School work, more than on Sunday.

On one of Mr. Moody's first visits to Brooklyn, Mr. John D. Cutler invited him to speak to his Sunday School, the result of which reveals the hand of God in it.

Some fourteen or fifteen years after that visit, he (Moody) was engaged to speak in the Bedford Church, Brooklyn, and he was, with Mr. Cutler, the guest of Mr. C. D. Wood, on St. Mark's Avenue. Seated at the table, he had no sooner asked a blessing than he said to their host, ab-

ruptly, "By the way, there was an incident which happened to me when I was with this man," pointing towards Mr. Cutler, "that influenced me probably more than any single incident of my life. It was when I first began to speak. I had come down to New York, and he met me and got me out to his little school. I was getting into the carriage to go away when some one touched me on the shoulder, I turned, and saw an old man with white hair blowing in the wind, and with his finger pointing at me he said, 'Young man, when you speak again, Honor the Holy Ghost.' I got into the carriage and drove away, but the voice was continually ringing in my ears; yet I did not understand it. It was six months afterwards before God revealed to me the meaning of that message—that I was entirely dependent upon the Holy Spirit. From that day to this, I seldom stand before a great audience where I don't see that old man, with his outstretched finger, and hear his voice, 'Honor the Holy Ghost.' "

This is the incident that revealed to Mr. Moody his utter dependence on the Holy Spirit, for results in his work.

The late Edward Hawley told of being with Mr. Moody somewhere about the time of this incident in a revival at a Sunday School Convention at Springfield, Ill. On their return to Chicago, they were telling in the meetings of the Young Men's Christian Association what great things

had been done, when Colonel Hammond, of the Rock Island Railroad, broke in: "You are telling us what Hawley did, and what Moody did; but I want to tell you that neither of you did anything, for the Holy Spirit alone can change the heart."

These incidents must have inspired in Mr. Moody a longing for spiritual power, which resulted in such an answer to his desire, that he had to pray, "Lord, stay thine hand, I can hold no more," or words to that effect, and he then became a witness for Jesus *with power.*

Years ago it was my privilege to give the following as part of an address—which may well be included in recollections of Mr. Moody's work for the Y. M. C. A.:

"The roots of things determine their value, and the Y. M. C. A. is not an exception. Roots are of two kinds; physical and spiritual. An acorn is an oak in minature, and a single soul in which God has a monopoly, is the prophecy of an institution that can turn the world upside down, and so make it right side up again, in the geography of heaven and earth.

"God chose Moody, after Moody had made an assignment of all his powers to carry on such a business, a part of which was to round out and perfect the Y. M. C. A. as a religious power, to be one of the great factors in preparing the world for His coming again, who is to rule in righteousness, on earth as well as in Heaven.

"George Williams, in London, antedated all others by a short time, the organization of a Y. M. C. A., to benefit, primarily, the employees of his great dry goods house, and Queen Victoria at the recent Jubilee of the Y. M. C. A.'s of the world held in London, made him a knight in recognition of the value of Association work. On my recent visit to London, Sir George gave a reception in Exeter Hall, the home of the Y. M. C. A., at which some stereopticon views of a corydon of the Y. M. C. A. buildings which had in fifty years surrounded the world were exhibited. The acorn was now the oak. The man was transformed into a world-wide institution for young men, in and through which to train them in that spirit of Christian union, with which Christ himself with infinite pains trained his disciples for their great ministry to the race, as the first Y. M. C. A.

"Chicago has the honor of having built the first of these buildings for such a purpose, and in fifty years all civilized people have built spiritual as well as material bricks and mortar into such edifices around the world, which speak out in the still small voice for Christian union, and universal brotherhood.

"It was the great revival of 1857-8 that put new life into the Chicago Association, and indicated to many earnest workers in it, the necessity of something better than rented rooms to emphasize its importance as a new factor in Christian educa-

tion and usefulness. Mr. Moody, Mr. Jacobs and Mr. Dean had a little prayer-meeting for light and wisdom for taking up the work which resulted in the acquisition of the lot on which the present building now stands, and in due time the first Association building in the world rose up from a plat of ground originally laid out for the reservoir of the Chicago Water Works.

"The city grew so fast before it was utilized for that purpose, that it was entirely too small, and it passed into the hands of the Sheriff of Cook County, who made a garden plat of the site of the reservoir, and a house lot of the Madison Street front, which had been intended for the Water Works office. The whole passed into other hands for a residence and garden, but in due time the house became too small and the owner donated the ground to give place to an institution which was destined to be the forerunner of the millennium of Christian union, and a world-wide evangelization for young men. A reservoir of the water of life, of which if a man drink he shall never thirst again, and from which has gone out to the ends of the earth an inspiration the power of which has revolutionized a large part of the Christian world out of sectarianism—as such—into one consolidated power for good, in practically answering—in a broad sense—the Lord's prayer, in the 17th of John—'That his disciples—the world over—might be one, even as he and his

father were one.' Mr. Moody was the master spirit in its conception and completion." May we not emphasize now, as never before, the reason for the Savior's prayer—"That the world may believe that thou hast sent me?" The reason is obvious.

Among the many who were always the friends of the Y. M. C. A. and who were active in securing a permanent home for it, I may name D. L. Moody, B. F. Jacobs, Cyrus Bentley, C. H. McCormick, George Armour, Orrington Lunt, Dr. Hollister and T. W. Harvey, all of whom are with us, except Mr. Bentley, Mr. McCormick and Mr. Armour, to see what God hath wrought, and to look upon our present building as the best equipped work shop for making Christian character in young men, among all the edifices which have risen with such marvelous rapidity everywhere, in the last fifty years.

From the time that the daily prayer meeting was established in 1858, not a week day has been passed without this sacrifice being offered, not excepting the day of the great fire in 1871. True there was one day when it was held in the third story of the Clark Street M. E. Church building, that there was only one old Scotch lady in attendance, who solitary and alone sang a psalm, read a chapter from the Bible and claiming God's promises for herself, prayed for the meeting, which from that day began to grow, and to-day

it is the largest daily prayer meeting within my knowledge in the world. Through "great tribulation" the Chicago Association has come to its present patrimony. Twice its building has been burned down, and one had to be torn down as inadequate to the Association's need, to give place to the present edifice, which in cost, size and thorough equipment excels any that has ever been built. The ground on which it stands is now worth $700,000.

At times, it seemed as if all the powers of darkness were combined to destroy the organization, and when fire had twice reduced to ashes all its worldly possessions except the reservoir and office lots, such men as George Armour, Cyrus H. McCormick and others, said, "This temple must be rebuilt," and such men as Moody, Harvey and others kept the altar fires burning, and to-day we have what we have for the reason that the seed had eternal life in it, because its roots were planted in the heart of Christ, when he answered to Peter's confession of faith. "Thou art the Christ, the son of the living God." "On this stone (creed) I will build my church and the gates of hell shall not prevail against it."

The fires which consumed our material Y. M.-C. A. temples, only kindled anew the fire in living temples, which on the day of Pentecost were kindled by the Master himself, never again to be extinguished until he comes again to supplement that

supreme gift, with the new heaven and the new earth wherein dwelleth righteousness. It remains for the Y. M. C. A. to fulfill its destiny by seeing to it that her temples—temporal and spiritual—are always in order and waiting for that coming, but meantime working, as though all depended on personal faithfulness, and praying as though all individual work would count for nothing, if for an instant we forget that "Without Him we can do nothing."

He is our one great creditor, and he wants an assignment of all that we have of body, soul and spirit, not to make us poor, but that he may make us his heirs to greater riches than can be computed by our arithmetic of wealth. Why should he not possess the monopoly of his own creations, in the old as well as the new man?

To bring this material and spiritual history down to date: while we have seen Providence reserving a lot in the center of the business district of Chicago for this temple for young men, we must not forget the work of Providence in raising up at the right time, two young men large enough in head and heart to see the possibilities of such an agency in such a position, who were to take up the financing of its construction, at a time, when to most men the task seemed too great, even for Chicago enterprise to undertake and carry through. These young men were Cyrus H. McCormick, Jr., and J. V. Farwell, Jr., whose

fathers after the great fire aided in its rebuilding.

Let no future generation of young men undervalue, and so allow such an investment made in the infancy of Chicago's coming greatness to fall in usefulness below the prayers and anticipations of those founders of the Chicago Y. M. C. A., and who are now from the battlements of heaven looking on with increasing interest, as its work has grown, until the dead speak with a louder voice than the living, in the oak of their acorn, whose shadow now encircles the earth.

May they not make its influence increase in power, until the Association of this central city of this great continent, "shall shine as the stars forever and ever," because of the great number of young men who shall hereafter sit in its shadow for the great work of life.

May I not add in this year of our Lord 1901, that it is to be hoped that in such work, evangelists will again be heard through its agency, as they were in its organization and subsequent usefulness to the church, though for years the Y. M. C. A. has, in a large sense, dropped that initial agency in popularizing it, from its councils. It is not too much to say, that but for this agency, inaugurated by Mr. Moody in the Chicago Y. M. C. A., it would not now own the best building in the world, nor would the churches have endorsed and supported it as they have since then, throughout the

world, but for its usefulness to the church through its evangelists, with Mr. Moody as the leader.

On his return from England, a committee was formed (of which T. W. Harvey was chairman) to build a large tabernacle for his meetings. The committee was greatly discouraged at the progress made, when a proposition was made by C. B. and J. V. Farwell to build the tabernacle, as the commencement of a large business block, and charge the committee only the cost of the construction of the roof and galleries, and their removal provided all the money subscribed for such purpose (except that amount) should be used toward canceling the debt of the Y. M. C. A. on its building.

This proposition was accepted, and within sixty days the tabernacle was turned over to the committee, which Mr. Moody said was the most complete of any he had ever used—with acoustic properties perfect. After the close of the meetings Mr. Moody raised the balance of the money necessary to clear the Y. M. C. A. building from debt. That building was demolished to give place to the present magnificent temple, exceeding in value any other now in existence. As stated above, the first building was the pioneer of a corydon of union structures under Y. M. C. A. control, which now encircle the earth, started with Mr. Moody's little prayer meeting of three, that such a temple might be built for a permanent home

for the seventeenth chapter of John illustrated. The ownership of this lot free from debt, was what made the present Y. M. C. A. building possible—Mr. Moody was God's agent in its acquirement.

Surely not for the glorification of self did he do this great work, as one incident in connection with the dedication of the first building will show. George H. Stuart of the United States Christian Commission, was chairman of the meeting, and intended to have the hall named after Mr. Moody. Mr. Moody learned or surmised this fact, and at the proper moment took the platform himself, and with a short and passionate appeal asked the audience to name it "Farwell Hall." At his earnest request, the audience acceded to the only mistake Mr. Moody ever made in connection with this enterprise. Since then he has preached the gospel in all the principle cities of Great Britain and the United States in the Y. M. C. A. halls thus started by himself, and as yet I have never heard him claiming any honor for inception or results. He laid all these at the feet of his master, that his "testimony of Jesus" might have no blemish, that would prevent any man from accepting his Lord the same as Paul did, before he began his great work, which with Moody's are to continue unto the end of time. Perhaps the present hall has providentially been without a name, until Mr. Moody was translated, the trustees knowing that

he would not (while alive) consent to have his name anywhere, except in the hearts of mankind whom he served. In the name of all the Association buildings in the world, should not the Chicago Y. M. C. A. hall be named Moody Hall, to speak now that he is dead, of his self-denying efforts when alive to give such buildings to the young men of the world?

I cannot forget another incident which illustrates Mr. Moody's wonderful humility, among all his successes as an evangelist. Mr. Daniels, a Methodist minister, determined to write up his work in book form, and followed him to London for that purpose. He arranged with Mr. Moody's publishers in London to publish the work—when Mr. Moody heard of it, he enjoined them from having anything to do with it, and did all he could to dissuade Mr. Daniels from such an enterprise, but to no purpose. The book was very creditable and was published in Hartford, but had a very limited circulation.

Work for United States Christian Commission

There never was a time in my acquaintance with Mr. Moody when his great heart was so moved, as when the war was at its height, and the Christian Commission was founded for work among the soldiers, in Camp Douglas, the Chicago home of Union soldiers.

Camp Douglas was his kindergarten school of training for that work. When Buckner's Fort Donelson army arrived in Chicago as prisoners, he immediately began vigorous work among them Hymn books with the Stars and Stripes on the covers were used, and when the rebels refused to sing out of them, on that account, he began to realize as never before the spirit of the rebellion.

Very soon he was made a Christian Commission delegate at large, and his first sight of blood was after the Pittsburg Landing battle. He met the transports bearing wounded soldiers north, and I shall never forget his tragic relation of the incidents on that journey, with wounded and dying soldiers—many of them accepting Christ in their dying agonies, as he pictured to them the compassion of Jesus.

As chairman of the northwestern branch of the Christian Commission, giving all my time to its work, I can say truthfully, that my inspiration for it came largely from Mr. Moody's ministry on that occasion. In the presence of death he seemed inspired to present Christ as the only living Savior—"with power"—so that many, through that ministry, were no doubt waiting for him in the land where all battles are over; when he came home with the record of a lifetime spent in preaching Christ to dying men, but never with more power and success than with sick and dying soldiers—and then writing home to praying mothers, at

their request, that at last their prayers had been answered. Three years of such work was another divine preparation for his greater work which followed ten years afterwards, in his English campaign among the masses as well as the noblemen of England.

If he had had press assistants to record his experiences as a Christian Commission delegate, a volume could have been printed, that would illustrate his characteristics, under the strain of after-battle scenes, that would stir the hearts of Christian patriotism in this country to its depths.

Instant action to meet the needs of the hour, was one of his characteristics that found timely play after a battle, amid the horrors of suffering and death, better than anywhere else, and a man who felt in his own soul the great need of such men at such a time, made him a hero in fighting their spiritual battles with and for them, to make them Christian soldiers, as few men could.

Camp Douglas was the home of Rebel prisoners as well as Union soldiers and Mr. Moody and his band of co-workers in song, speech and distribution of religious literature, had the work fully organized before any prisoners occupied it.

He had the freedom of the camp always. I never saw him so excited as when after holding many meetings among the rebel prisoners, it was ascertained that a conspiracy was hatched to break out and burn Chicago, and particularly the

Y. M. C. A. building and the store of J. V. Farwell & Co., because of their activity in war matters. He and his assistants raised a battalion, and I, as president, received a letter from the New Orleans Y M. C. A. counseling us to desist from such work.

Mr. Moody was especially active in raising this Y. M. C. A. battalion. It was my duty as president to make the presentation speech when a flag was given it, in the noon prayer-meeting room of the Y. M C. A., as follows—

Captain Barker: "I need not tell you that history informs us, that in all ages of the world, emblems of nationality have commanded the homage, the purse and the hearts' blood—if need be—of every true patriot; and in America, sir, every insult to that Magna Charta of our blood-bought rights, brings to its defense men who will peril their all to maintain its honor In every controversy, individual or national, there is a right and a wrong side, and 'thrice is he armed who has his quarrel just.' A heathen general once ordered his subordinates to number his army, before engaging a much larger force in battle. The work being done, they reported a force of ten thousand men to go out against 40,000 of the enemy, and counseled a surrender. The general said, you have made an egregious error in numbering my men. After asserting that they were right, said he, 'How many did you put me

down for?' 'Only one, sir—' 'Bad mistake, gentlemen, you will let me number them over again. Our cause is just—you may therefore put me down for 20,000, and for each of my soldiers you may count three, making in all 50,000 against 40,000 of the enemy, every man of which is not over half a man, when fighting against the right. Now, will you fight them?' 'Aye, sir, and whip them too;' and they were as good as their word.

"In behalf of the Y. M. C. A. many of whose members are under your command, I present you this flag, the emblem of our dearly bought liberties, expecting that you will trust in God while under its folds, and be counted for 20,000 against its enemies, and every man of your command, a host, to follow your lead in placing it on the record of national glory, second to none that waves in the free air of heaven. Your commander in chief, the president of the United States, on taking leave of his home in Springfield to assume the guardianship of our national flag, said: 'I have a greater task before me than that which engaged the soul of Washington, and without the assistance of the God of nations I cannot succeed; with it I cannot fail, and I ask the prayers of all God's people that I may not fail.'

"I believe, sir, that he will not fail, for I believe that the God of Washington is Lincoln's God, not for personal aggrandizement, but for our na-

tional weal, and the world's redemption from tyranny. And now, sir, while I hand you this stand of colors, permit me to propose the sentiment:

"Down with the traitor's serpent flag!
Death to the wretch o'er whom it waves,
And let our heaven-born banner float,
O'er freemen's homes and traitors' graves."

Our recent war with Spain and its results, emphasize this prophesy, that Lincoln's God has opened the way under McKinley, for the "world's redemption from tyranny." The Stars and Stripes are honored as never before, the world over.

At the close of the war, this Christian Commission, which had first begun work in Chicago under Mr. Moody—held a convention in Washington.

At one of the meetings Secretary Seward presided and President Lincoln and his cabinet were present. Mr. Phillips sang a song—the closing verse of which was:

"If you cannot in the conflict prove yourself a soldier true—
If where fire and smoke are thickest, there's no work for you to do,
When the battlefield is silent, you can go with careful tread,
You can bear away the wounded, you can cover up the dead."

President Lincoln while wiping tears from his eyes, sent up a request that this song be repeated at the close of the service. This verse described Mr. Moody's work on many a battlefield, when the fight was over.

At another meeting General Grant presided, and I was asked to make the address as chairman of the Northwest branch of the Christian Commission. Never was such an honor forced upon me, and I am sure that Mr. Moody's example in work for soldiers, so stirred me up, that such an honor was possible to me, together with the presentation to me in the Second Presbyterian Church of Chicago, by that branch of the Committee, of a large handsomely bound Bible, with an address signed by Chicago's Christian Workers in the army. These are precious memories of the results of work with Mr. Moody, for the Grand Army of the Republic, in the most momentous era, in the making of the world's history, in the maintaining of peace and good government among all nations—beginning at Bunker Hill in 1776 and ending around Richmond in 1864.

NORTHFIELD INCIDENTS

The conversion of Mr. Moody's invalid brother, together with his death, are both notable incidents in the results of his influence at home. This brother had come to Chicago, as an invalid, for his brother's health, while rejecting his brother's Savior. It was in Northfield that he repented and found pardon. He then became president of the Y. M. C. A. there, and at his death a good company of young men, who had been brought to his Savior through his own ministry, sat in front of the pulpit, while Mr. Moody gave one of his characteristic addresses which brought tears to all eyes. He had seen of the travail of his soul for a brother, and was satisfied, because Christ had given him such substantial proof of his discipleship.

On his return from England Mr. Moody's mother rose for prayer in one of his meetings. He was so overcome that he could scarcely ask a friend to lead in prayer. She then became a member of the Congregational Church.

On one of my visits to Northfield, Mr. Moody insisted on my taking the morning service, while he sat in one of the pews. I read and commented on the first eight verses of the first chapter of Second Peter, giving special emphasis to those verses

which followed faith; namely, faithfulness in the knowledge of Jesus Christ as a co-worker with him.

On going to his seat after the service, Mr. Moody said to me, "My dear brother, you should have read the next verse, and emphasized the result of *not adding* the Christian graces in active work to one's faith, which was not only no fruit in their lives, but actual forgetfulness that they had been converted. If there is any 'falling from grace,' this must explain the reason."

"The Testimony of Jesus," from this man has reached millions because it was the spirit of his preaching as a believer in the Master's first recorded sermon, as to his own character and office work upon the hearts, minds and wills of men, of which he was a living witness. "Ye are my witnesses," are the words of Jesus to every redeemed soul. Luke 4: 18, 19, 21. Rev. 19: 10.

The following letter from Morris K. Jessup, one of the leading Christian business men of New York, reveals the fact that he seriously considered the plan of getting Mr. Moody to make New York his headquarters for religious work. Hence, before going to England, it is clear that his efficiency in such work was fully appreciated by one of the most useful and discriminating business men in New York as well as by others elsewhere in this country. He preferred to stay where he was first appreciated as a prophet, even in his own chosen home.

NEW YORK, January 17, 1872.

My dear Mr. Farwell: I thank you very much for your letter. I am very glad indeed to have had the opportunity of seeing and knowing more of Mr. Moody when he was last here, than before, and I am glad to say to you, that the more I see of Moody the more I like him. I believe God is making him the instrument of a great work among the people. Moody and I had quite a talk about getting hold of the masses in this city, and he quite cheered me up. I have thought on the matter a good deal lately, and my mind has rather been led to the fact that Moody is the man to come here and enter upon this work, in fact I cannot rid my mind of the matter, and I am waiting a little more the directing of Providence. We must do something in a large way for the masses in this city. God will not be satisfied with the mean way the work has been carried on,—the fact is, we as Christians have not done the right thing in this respect, and I believe now the opportunity must be embraced. I wish you would think the matter over about Moody and write me. I don't want to take him from Chicago unless it is the Lord's will, and then no one can interpose. I should be willing to take the expense on my shoulders. I am feeling my way at this moment. I feel sure the Lord will bring out all the right way, if He sees that our desire is for His glory alone and not for self pride or vanity. I am glad you escaped so well from the fire. What a terrible ordeal you have all gone through. God bless you all,

M. K. JESSUP.

J. V. Farwell, Esq.

The proposition to remove Mr. Moody to New York, was not entertained.

England and the world were larger fields, and well occupied by voice and type, prepared the way for a work in New York, that could not have been accomplished had he gone there first. It was my great privilege to be with him a part of the time while in our metropolis.

EARLY EVANGELISTIC WORK IN ENGLAND—AS A BIBLE STUDENT

I regard humility as one of Mr. Moody's most marvelous characteristics in the light of his wonderful success as a preacher in Great Britain and America. I never heard him refer to his successes in the work of an evangelist especially, until the year he died, and in his own church, which I give as nearly as I can from memory.

He had on his first trip to England been invited to preach by two prominent clergymen in a large North of London Church, and this was his narrative of results:

"I never before felt so weak, and considered my effort a failure, but nevertheless as was my custom, I asked all who wanted to be Christians to rise. Over 400 rose. Thinking they or I had made a mistake, I asked them to take their seats, when I again explained the nature of my request, and what it meant to them, and then asked all to rise who really wished to have their lives changed by the power of God through faith in Jesus Christ as a personal Savior, and then some 500 rose to their feet and remained for a second meeting, which was the beginning of a great revival."

A bedridden saint had been for months praying that Mr. Moody might come to her church for

work, and did not know he was there until after this meeting was held.

Mr. Moody had never seen anything equal to this in America, and may we not conclude that the memory of this meeting, when he was afterwards invited by these two able clergymen teachers to come to England for a long evangelistic mission, and the fact that the great fire had destroyed all the buildings he had worked in here, were to him God's call to that work. I did all I could to dissuade him from going, but to no purpose, and so when the afternoon came for him to leave, I went to his office for a farewell visit, and found him just ready to come to mine. He had a Bagster's Bible in his hand to give to me, and I had a check in my hand to give to him. About three years after that I learned that but for that check he could not have started for England without borrowing money. This Bible was very dear to me from this circumstance and one other—as follows:

Some ten years after, on a return trip from England, and when near New York, after the fog horn which had kept me awake all night had ceased for a short time, I heard a crash near my stateroom, and before I could dress myself, the cry rang through the ship, "All hands on deck with your life preservers." On reaching the deck the only star seen in the horizon, was the morning star. Instantly there came to my mind, "I am the bright and morning star," and from

that time I seemed as calm as if on shore, amid all the bustle of getting off the sinking ship in a rough sea to life boats, and from there to a schooner, until its decks were filled; when the Fulda from Hamburg (which had been detained some hours from starting on her regular time) came in sight and arrived alongside, just in time to see the Oregon go down. We were all—983 persons—taken on board, and reached New York City early the next morning. I had been given the steward's stateroom, and dreamed just before awaking in the morning, of reading the Beatitudes from the Bible Mr. Moody gave me to the verse—"Blessed are the pure in heart for they shall see God," when with tears in my eyes, I looked out of the port hole, and there again was, "the bright and morning star" shining in my face; but my Moody Bible was in the bottom of the ocean, and the one I now have Mr. Moody gave me after hearing of my loss, with a multitude of his own markings in it. Do you think I will ever cease to love Mr. Moody's Bible, given me on his leaving Chicago for his world-wide mission, or the one I now have, from his loving heart?

On his arrival at Liverpool, the two clergymen who gave him the invitation to come, were in their graves, leaving Moody to depend entirely on God for help, and Mr. Sankey with him to whom he had guaranteed $1,200 salary. Their first meetings were practically failures, and not until they

opened up in York and Newcastle, on entirely new lines, was there any promise of success. It is very hard for strangers to get a hearing in England, without first-class introductions from men well known.

This new departure was the issuing of tickets to factory hands (who gave them half of their noon hour for singing and talking) to come to an evening meeting. These were crowded, and of such power that Edinburgh sent a delegation of ministers to hear this man, who was turning the world upside down to make it right side up, who invited him to Edinburgh. This made for him an open door to the whole kingdom, and most appropriately he ended his labors in London—the capital of the world in more ways than one.

He here invited a large number of prominent ministers at different times to meet him in the parlors of his friends for Bible instruction. I heard him say to one such company, "I am not a graduate of any college, or theological seminary, and so I have asked you here to get all I can out of you, from the Bible, for use in my work." With such a frank avowal, what wonder that they opened to him of their Bible treasures, as a free-will offering to his work in London. They saw God in Mr. Moody's work so entered into (and in Mr Moody as a man), and the vision inspired them, as his most efficient helpers. This leads me to say that I never knew a man who had such

a marvelous faculty for setting other men to work, both laymen and ministers. Indeed, as laymen were the most numerous, he seemed to call for, and depend on them, more than on the ministry, especially in the inquiry meetings, which always followed his preaching.

We all instinctively look back for the incipient springs which have grown to such an ocean of Christian usefulness. Well, as we have seen, the poor neglected children of the worst parts of Chicago, was where Mr. Moody graduated from as a Christian minister, and it was my great good fortune to watch the process, which was rapid, culminating in his being the foremost Christian preacher of his time, if not of all time, if judged by the result of his work, from Chicago as its initial point, until they have reached around the world. I have a letter from the press clipping bureau of Boston, informing me that they had one thousand obituary notices of Mr. Moody and would probably get three hundred more, which indicates in what esteem he was held in his own country.

Let us notice in passing, his last meeting in Agricultural Hall, London, holding 25,000 people, as the inspiration for tabernacle buildings in the United States, and of his last meeting on earth in Kansas City in the large Exposition Hall, holding some 20,000 people as his closing meeting on earth. The London meeting crossed the ocean with its inspiration, and on his return to America,

Christian ministers and laymen of all denominations united under the leadership of the Y. M. C.A. to build large tabernacles here, for this world-wide evangelist, which in turn were filled to overflowing and hundreds were added to the church daily.

The Kansas City meeting was under like auspices, and must have warmed the heart of Moody to overflowing, while it reminded him of his work in the '70's in like halls under the same conditions. He went from there, via his beloved family home, to his home above, and his translation should find his mantle falling on many consecrated ministers and laymen ready to work for such a revival, as in 1857 first called Mr. Moody into Christian work.

If there ever was a time when the cause of Christ needed consecrated men—ministers and laymen—it is now, when agnosticism and higher criticism of Christ and the Bible are rampant, and when Dowieism and Christian Science pretend to enthrone Christ and the Bible, while every effort of the leaders in them, indicates that filthy lucre, and not the honor of the Master, was the inspiration of those efforts.

It was my privilege to be with Mr. Moody in his last meeting in Liverpool. It was here that some one suggested that coffee-houses could be made to take the places of the saloons in that city. He at once saw a few Liverpool friends, on the platform, and then and there he proposed to the audi-

ence that a stock company be formed to operate coffee-houses, and before the meeting was over, the scheme was an accomplished fact as to a program there formulated, and was carried out after he left the city, and to-day stands as another monument of his tact and genius in seizing opportunities in the line of doing good to men. We came home together and the Atlantic was like a mill pond all the way over. It seemed as though the spiritual serenity he had left on land, had stilled the waves in token of God's endorsement of the work he had done. Not so in an after passage, in which I was not with him, when for days the ship seemed doomed, and all on board. Whether an angel appeared to him, as to Paul in a similar experience is not recorded, but I learned that he held services with the passengers and crew, and contrary to all expectations (as they had drifted away from their course), a ship came in sight and took them all safe to land. Thus God takes care of his own until their work is done on earth.

While engaged in Bible study on this first trip to England, he became acquainted with a converted Manchester thief, who had made great progress in such study, and who wished to come to America with Mr. Moody. He was so unattractive, personally, and of very small stature, that Mr. Moody would not encourage him, and purposely did not let him know the vessel in which he was to sail.

Soon after his arrival in Chicago, he received a letter from this man, with the information that he would be with him in Chicago on the Saturday following.

Mr. Moody was going to the country that day, and told his wife of this unexpected encumbrance, but added, "Ask him to preach on Sunday and see what there is in him before I return." She did so, and he took for his text, John 3:16, "God so loved," etc. He was asked to continue every night for a week, until Mr. Moody's return, and every night he would say, "I have been looking for a better text, but I cannot find one, so I shall take John 3:16."

In closing his last sermon before Mr. Moody's return, he said: "It will take all eternity to unfold the love of God to a poor sinner like me."

Harry Morehouse, for months and years after this, at different times, was one of Mr. Moody's Bible teachers. Surely his first trip to England was foreordained in more ways than he ever dreamed of, as the forerunner to his second, in which his Bible study culminated in fruit, such as God only can put on the branches in the true vine, by and through such study, condensed into active Christian work.

A London Incident

In one of the monster London meetings the son of a rich Bombay merchant rose for prayer

at the close, and became a Christian. He was an Eton student, and immediately set about having Mr. Moody preach to the Eton students. The effort was foiled by the teachers. Nothing daunted, this young man engaged a lawn, surrounded by a high brick wall, for the meetings, and the students heard Moody preach. This incident was heralded all over Great Britain by the papers. A non-conformist, unordained man preaching to the scions of wealth and royalty of Eton college, in nature's grand cathedral, frescoed with stars and carpeted with one of Eton's beautiful lawns, was a great event for even Great Britain.

MR. MOODY AND HIS MUSIC

While Mr. Moody could sing but one note, he was very fond of the best religious music and hymns, and always sought and obtained such as would at once strike the masses with their needs, as well as the remedy. Of all the men that he depended on for such hymns and music, Mr. P. P. Bliss stood at the head, as he had furnished the staple music, and some of the best hymns used by Mr. Sankey in their English evangelistic campaign.

During the Chicago tabernacle meetings, at his hotel dinner, where perhaps a dozen friends were dining with Mr. Moody, he was very depressed and silent. Some one asked what troubled him. He answered, "I do not know, but something terrible is going to happen."

The next morning a telegram was received from Ashtabula, saying that Mr. Bliss and his wife were killed in the terrible railroad accident and fire that occurred there. A commission proceeded at once to the scene but could find no trace of either Mr. Bliss or his wife. They had actually gone up in a chariot of fire.

Mr. Moody was obliged now to depend on God, for his music, as well as other means of carrying on his work, and again he was equal to the occasion.

"Men may be taken away, but God lives."

A Similar Incident in Mr. Lincoln's Life

At Mr. Lincoln's last cabinet meeting, and just after the surrender of Lee's armies, he made the same remark to one of his cabinet before the session, "Something terrible is going to happen. I had a dream last night just such as I have had before all our greatest reverses." The cabinet proceeded with its business, and he was invited that day to go to the theater in the evening, to divert his mind from the terrible strain (now relieved by victories) but depressed with this presentiment, and there met his death at the hands of an assasin.

An angry mob was about to hang some men in New York the next day, who said "they were glad of it." Here it was that Garfield (who was to meet the same fate as president of the United States) was called on to address the crowd, and said: "Lay violent hands on no man. Lincoln is dead, but God lives to vindicate righteousness."

Over $1,000,000 in royalties from hymn books and his own publications, shows how Providence provides money as well as men to supplement man's deficient beneficence and depleted ranks, in such work as Mr. Moody's to raise not only the common people, but the dead among the rich in the harvest of Christ's eternal life and riches.

Here is one hymn sung in the Illinois Street Church (as a sample) and the one which roused

Charley Morton's attention to the fact that none were too low for the love and attention of the Lord Jesus and of Mr. Moody in his mission work:

Do you know any little barefoot boy
In garret or in cellar
Who shivers with cold and his garments old
Will scarcely hold together?

Chorus

Go bring him in, there is room to spare;
Here are food and shelter and pity;
And we'll not shut the door
'Gainst one of Christ's poor
Though you bring every child in the city.

Do you know any tired little girl,
Whose feet with cold are aching;
Whose shrinking form braves the winter's storm,
The alms of the richer taking?

Go bring her in, etc.

Go gather them in from the tenement house,
And the merchant's stately palace;
From the world's dark strife, and the heavenly life,
Let them drink from the golden chalice.

Go bring them in, etc.

'Tis the Master's work; there is none so low,
But his loving hand may reach them,
And there's none so sunken in want and woe
But we'll joy to help and teach them.

Go bring them in, etc.

REAL START OF Y. M. C. A.

While it is freely admitted that the Young Men's Christian Association was the child of the great revival of 1857-58, it is true that as such it was the fitting educator of Mr. Moody for his life work in uniting Christians of all denominations at home and abroad, with Chicago as its center. The bells of the great fire of 1871 were ringing while he was preaching in Farwell hall from this text, "This one thing I do," etc. The next morning his own home, the Illinois Street Church, and the Young Men's Christian Association building, all of them the pride of his life, were nothing but ashes, and then it was that he heard the Macedonian cry, "Come over and help us," from two faithful ministers who had previously invited him to England to do evangelistic work under their guidance and with their help.

Ejection of a Disturber

I remember a striking incident in the opera house, where a meeting of young me nunder the auspices of the Y. M. C. A. was held. A drunken man, whenever Mr. Moody referred to John, Mark, or Luke, repeated in a loud voice, "Say St. John, sir." This was done several times, when Mr. Moody ordered the man removed. Lord Quinard and Quintin Hogg of his committee did

the work, while Mr. Moody called on the audience to rise and sing a spirited hymn, and then remarked, "I had this done for the good of the man as well as the audience," and then went on with his sermon as though nothing had happened. At the close of the meeting the inquiry room was filled. Nothing seemed to disturb his equanimity, and, being an on-looker from the gallery, I never admired his wonderful tact as I did at that time.

The question has often been asked where did Moody get the means to do so much? He only knows fully who said: "The silver and the gold are mine." When he went to London a friend gave him a check the day he left, and learned afterwards he could not have gone without it. In London one of his admirers said to me, "How can I get one thousand dollars into Moody's hand without offending him?" He never would allow any one to canvass for money for his personal use. As the tabernacle in the wilderness was built with free-will offerings, so Mr. Moody's personal expenses have always been made up of free-will offerings, until the publication of his books gave him a large income, and I learn from others that this has nearly all gone into his Northfield schools. The inspiration of his example should endow them for all time. His humility was only discounted by his intense earnestness and distinguished ability—usually called common sense—but not

near so common as one could wish. Here is a notable incident: When the first association hall was dedicated, he learned or surmised that George H. Stuart, the chairman, was to propose that the hall be named Moody hall. To prevent this, Mr. Moody took the floor, and to my utter surprise proposed after a short and impressive appeal, that the hall be named Farwell hall. Perhaps the present hall has providentially been without a name until Mr. Moody was translated, the trustees knowing that he would not, while alive, consent to have his name anywhere except in the hearts of mankind whom he served.

Now that he has gone and the world is practically girdled with Y. M. C. A. halls, would it not be an extremely wise and appropriate act to name the first of such buildings after the man whose consecrated life enabled him to command the influence among Christian men necessary to its erection?

THE MOODY AND SANKEY CONVENTION

(From The Independent.)

"Our Young Men—What More can We do for Them?"

This question, one of the most important that came before the convention of ministers and laymen called by Messrs. Moody and Sankey in the interests of *aggressive* Christian work, was one of the subjects upon which Mr. Moody might reasonably have been expected to speak himself with more than usual earnestness, by all who are at all acquainted with his work. Instead of this, with his business tact, he called on John Wanamaker, of Philadelphia, to open the discussion, whose wonderful business ability, as one of the Centennial committee of that city, has manifested itself not only in putting life into that greatest of *public* enterprises that has ever in civic affairs engaged the attention of our people to cement the bonds of our blood-bought Union, but, at the same time, as president of the Young Men's Christian Association, has projected for its occupancy the finest building in the world for such a purpose, which will be thrown open to the public on the anniversary of our national existence. It is the most fitting emblem of the real solid basis upon

which our free government must withstand the assaults of infidelity, ignorance and superstition. As might be expected, such a speaker could do nothing less than to answer this important question with an exhortation to the churches to encourage by every means possible the work of Young Men's Christian Associations, and to watch over and guide them with all the wisdom and prudence at their command.

This is Christian wisdom, which in civil affairs would be called *real statesmanship*, for it looks into the foundations of the Christian Church and recognizes the necessity of a *practical recognition* of the essential unity of Christ's body, by whatever name its different members are called. Mr. Moody's good sense in calling upon him is further demonstrated in the fact that Mr. Wanamaker is a living example of the advice he sought to enforce upon that vast audience of the best talent of our land.

That Mr. Moody did not open this subject himself may be further accounted for in the fact that the results of his labors, added to the faithful seed-sowing of such an audience as he had before him, *wherever* he has been, in large cities, has *culminated*, either in aiding a building enterprise for Young Men's Christian Associations already begun or in inaugurating one upon a firm spiritual and financial basis. The spirit of revival is the spirit of union, as such facts abundantly show.

I well remember the sorrow that filled the hearts of the Chicago friends of the Association when their commodious building (the first of its kind in the world) was the second time reduced to ashes, in the great fire of 1871.

One of the projectors of that enterprise, while the ruins were still smoking, wrote to a friend at the East concerning the great calamity that had fallen upon the city, declaring that "those ashes were sown by our Heavenly Father, and that, therefore, the *seed* was good." How has that prophesy been fulfilled in demonstration of the proposition therein contained? The burning of that building deprived the evangelists of their place of holding meetings in Chicago, and determined them to go to England until it should be rebuilt. The world knows the result in the spirit of revival that went with and followed them. And in the large cities of England and Scotland *that seed* has sprung up in magnificent buildings for Young Men's Christian Associations, as the legitimate fruit.

Those men, under the guidance of the Holy Spirit, have at the conclusion of their labors in each city held a meeting to test the genuineness of results; and the God of the 17th chapter of John has met them on the platform and crystallized their efforts in enduring monuments representing the normal condition of all who love our Lord Jesus Christ in sincerity and in truth. New

York has its building, the second one built in America; but this will not hinder something of a like character taking place in New York. And then most appropriately Mr. Moody can speak as one who knows whereof he affirms when he shall, through another added monument of living witnesses to the power of the Gospel of Christ which he preaches, say to the churches of the United States, in the spirit of John Wanamaker's speech: "Encourage Young Men's Christian Associations."

Watch over them in love, and thus perpetuate the union with which we have labored and prayed in the work of saving young men. Then shall this centennial year be but the harbinger and prelude to the millennial years, when "the government shall be upon His shoulders." And all envyings and strifes shall cease in the unbroken harmony of a perfectly saved Church, melted into the spirit of our common Master.

For such union in Christian effort let us all pray and labor; and then we can "show our faith by our works," in just as many buildings as the young men of our country may need, that the Universal Church may exhibit to an unbelieving world that the power of Christianity, like leaven, is *unifying* its adherents, and thus destroying one of the Devil's strongest arguments against its utility.

Love was Moody's Master Motive

Professor Drummond who was largely interested in organizing poor boy's brigades from the lowest classes in England and Scotland, learned in Mr. Moody's meetings in London to love and follow this great leader. He then had charge of a young men's meeting in a large tent, Mr. Moody urging the young men after his services to gather there and listen to Professor Drummond, whose little booklet, "Love, the Greatest Thing in the World," has had a marvelous sale. I was with Mr. Drummond in these meetings and went with him for a ten days' trip in Switzerland when they were over.

I remember one little boy who walked three miles every Sunday to the Illinois Street Sunday School, and when asked why he came so far, when there was a Sunday School near his home, his reply was "They love a fellow over here."

Since Mr. Moody's death, a splendid looking six-foot Irishman, now an evangelist, and filled with the Spirit, in an address in Willard Hall, referred to Mr. Moody and the North Market Hall Sunday School, as his good angel *of love to the poor boy*, who is now a burning and a shining light in this great city.

"God so loved the world, that he gave his only begotten Son that *whosoever* believeth on him should not perish but have everlasting life."

Truly, "Love is the greatest thing in this world," —as Drummond says—or in any other world.

Bridewell Work

As president of the Y. M. C. A., Mr. Moody organized work in the City Bridewell, which was continued every Sunday until moved from Polk Street and the river to its present location. I was given charge of his work, but Mr. Moody, "Charley Morton," Bishop Ames, and many others were among those who took part in the services. Such hymns as the one before mentioned and the work done there were the means of saving many of the inmates.

One was the son of wealthy parents in Ireland, and from the delirium tremens to the Cross was a short road for him.* I lost sight of him, but during the war the man turned up in my store one day, on his way to Michigan to be married, and went to the Bridewell in his right mind, and gave the prisoners a very appropriate address. What a transformation! He will thank Mr. Moody on the other side for organizing the Bridewell work.

Charley Morton tells this story of one of his addresses in the Bridewell. "Mr. Farwell said to me, 'When you have said enough I will pull your coat.' I began thus: '*My friends*, I am glad to see *so many* of you here this morning,' and immediately Mr. Farwell pulled my coat."

*I employed him as a watchman at my new house on Wabash Avenue, until it was done, and then he went south as an engineer.

MOODY'S BIBLE INSTITUTE

It is no wonder that Mr. Moody greatly desired in view of his own experience, to inaugurate a school that would provide a corps of lay workers as well as pastors, teachers and evangelists, that should have a thorough practical bible training. No other sword, *without* "the sword of the spirit," was in his estimation of effective value, while with this, every natural or acquired ability would be energized for successful work.

Subscriptions were started with only a few names, among them an old friend for $100,000 and Mr. McCormick for $25,000 and since then I am very sorry to say that very little comparatively has been done in Chicago—financially—for this most worthy school of the prophets, which this modern Elisha organized, and since then has maintained largely from royalties from the sale of his own books. The students who attend this school are mostly employed to reach the unchurched masses in various ways, many of them as hired house to house visitors for Chicago churches. Surely the material interests of this great city and country cannot be better served than to send an army of Bible trained men and women taken from the middle and lower classes, to begin at the bottom of society, where Mr.

Moody began his work, to elevate them to be heirs of the King. Such institutions should have the support of all our business men, as a matter of self-interest, as well as of Christian duty and privilege.

There was one commendable exception to Chicago apathy in giving financial aid to this worthy school of the Prophets, in Mrs. C. H. McCormick. Recognizing its importance, she sent to this Institution $1,000 monthly in 1898 for its support. Would to God there were more such women who in the days of Christ's earthly ministry "ministered unto Him of their substance," in His evangelistic tours.

Before Mr. Moody was married and after he had given up business to engage in the Lord's work, he had at one time spent all his accumulations in that channel, until he was in actual want of the necessaries of life. It was then I urged him—as I had before—to take a regular salary as secretary of the Y. M. C. A. This he steadfastly refused, saying, "If the Lord wants me in His work, I wish to be absolutely free to follow His leadings, and let Him provide for my needs."

He never, after that test of his faith (to my knowledge) wanted for any of the necessaries of life, until he went to see His master where want never shows its ghostly face.

MR. MOODY WAS THE PRESENT DAY APOSTLE OF CHRISTIAN UNION

He was this, first, in enlisting from all evangelical churches, teachers for his North Market Hall Mission Sunday School.

Second, in inviting converts of the Revival of 1857-8, in making the Y. M. C. A. a living factor in educating young men of all the churches in active Christian work.

Third, in inviting all the converts of his Sunday Schools, and others into a church organized by all the pastors of Evangelical churches, (except the Episcopal Church) under a short creed, making faith in the Bible and in Christ as a personal Savior, the sum and substance of God's requirements for membership in Christ's body.

Fourth, in his world-wide evangelistic work, under such auspices as made the man what he was in every good word and work.

As indicating the spirit of the man in the incipiency of his marvelous work in England, I copy his last letter before leaving New York for England and his first after beginning his labors:

NEW YORK, June 7, 1873.

My dear Mr. Farwell: I called on Mr. Dodge this morning and he says he is coming to Chicago soon, and I hope you will speak to him about our

Church. He promised to help, but I thought I would not say anything to him about it, as he was coming out to Chicago, but I think he would give $5,000 if you lay it out before him in good shape. I am off in a few minutes for England, and I do hope you will pray for me that this may be the most profitable trip of my life. I have great hopes of a harvest. Your prayers will cheer me.

I want to thank you for the $500 (This is the check handed to him when he handed me the Bagster Bible). I can't tell you how I appreciate it, and all your acts of love and kindness. It is a wonder to me at times, and I do not see why you do not get sick of me and cast me off. The more I know of myself, the less I think of myself.

Good bye, from your old friend,

D. L. Moody.

Humility was always Mr. Moody's open door to God's fullness of blessing on his work.

Home Barriers Burned Away, for Second Trip to England

There was a time when one of Mr. Moody's old friends gave him a house, rent free. This friend requested the great artist, G. P. A. Healy, to paint—free of charge,—Mr. Moody's portrait, and another artist to paint Mrs. Moody, to adorn the walls of the drawing room.

Together with other friends, the house was furnished throughout, and the great Sunday School and Y. M. C. A. leader and his better half were

invited to take possession. Of course they were greatly pleased and surprised, as each beheld the other's portrait, together with all the other furnishings of their future home.

When the great fire came, Mr. Moody hurried home from his service in the Y. M. C. A. and procured a carriage just in time to take the family to a place of safety, and also at Mrs. Moody's persistent request the Healy portrait of her husband, which adorns the Northfield home, and thus the free gift of a great artist has become priceless, as the only memento of the ashes of that home, and of that hasty flight.

The destruction of this home, was as much perhaps, as that of the Y. M. C. A. building and the Illinois Street Church, the reason for Mr. Moody's great evangelistic tour in England. He left the ashes of one great city to make London—in due time (the greatest city in the world) the foundation as well as the capstone, physically speaking —of his evangelistic pyramid, which will last longer than the pyramids of Egypt, because built on Christ as chief cornerstone, with the unseen things of the spiritual kingdom in every living stone that has been, and will be built into it through his ministry, until time shall be no more.

While it is true that the Young Men's Christian Association was the child of the great revival of 1857-8, it is also true that as such, it was the fitting educator of Mr. Moody for his life work in

uniting Christians of all denominations at home and abroad in evangelistic work with Chicago as its center. The bells of the great fire in 1871 were ringing while he was preaching in Farwell Hall from this text, "This one thing I do," etc.

As soon as he had again started his Sunday School in a tabernacle of boards, taking Mr. Sankey, they sailed for Liverpool, and on arrival ascertained that the two ministers who had extended the call, were in their graves. Thus left to depend entirely upon divine help and guidance, Mr. Moody began his work which culminated in London, where two immense iron tabernacles were built in the south and east of London, each holding 12,000 people. The Agricultural Hall in the north of London was also used, with a capacity of 25,000 and the Grand Opera House for the west or court end of London, completed the circuit of his great meeting places.

LETTERS FROM AND TO MR. MOODY CONCERNING HIS WORK IN ENGLAND

York, England, June 30, 1873.

My dear Mr. Farwell: You will see by the heading of this note that I am in York. I commenced here one week ago yesterday (Sunday) and have had splendid success so far. Yesterday I had four meetings. They were large and I think very profitable. God was with us. I preached in the morning, "They that be wise shall shine,"—afternoon, "No difference," and two in the evening from the text, "The Spirit of the Lord is upon me because he has anointed me to preach the Gospel." Sankey sang the hymns finely, all seemed to be much pleased with it. I think he is going to do much good here. All the chapels are open to us, and invitations are coming in from all over the country for us, and I think we will have all we can do here. I think of you all, and get fearfully homesick at times. I hope you are being blessed in your own soul. I wish you would keep me posted in regard to the Y. M. C. A. building and all about the stock. I would like to see a good building go up there for Christ. I do not see any better opportunity to work for Christ than in that field. I do not know what is to become of the Y. M. in England and America, if something of the kind is not done. The Y. M. of this country have nearly all gone off into the world. I send you some flower seeds. I think the one marked 1/6 is beautiful and never have seen anything in Amer-

ica like it. I hope you will have success with them. Remember me to Wells and all your family.

Yours thro' the grace of God,

D. L. Moody.

After this no letters came from Mr. Moody on account of the demands on his time,—only papers were sent, to which I replied as follows:

Nov. 25, 1873.

Dear Mr. Moody: I have heard from you through the papers only of late, from which I infer that your work fills up your time and soul to the full, for which I have no doubt you are constrained to thank God and take courage, the results proving that He has been working with you by His mighty power, in the hearts and consciences of multitudes.

Jacobs tells me that you expect to stay a year longer at least. I also infer that the voice has been heard from here, "Come over and help us." The noon meetings are growing in interest. The great King had seemed again to say to all of the stewards of God's mercies, "Lay not up for yourselves treasures on earth," etc., to call them afresh to renewed faithfulness in His cause. We are largely in the frosts of winter, spiritually, yet the fields apparently white for the harvest, and the laborers debating as to whether they have any authority to thrust in the sickle.

. . . . . .

It looks to me as though the enemy had been driven out of England and sent to America, and that one small imp to sleep in the steeples of our churches as sentinels upon captured forts, is all that is required.

Remember us in your success and pray that the

Word of God may yet prevail over all opposition and send the devil to his own place. I think of you often and hope to see you here, when you shall have accomplished your mission (in the midst of the doctors, lawyers and noblemen, of the mother country) among the common people, who always heard Him gladly. Write when you have time. Remember me to your better half and Sankey.

Yours very truly,

J. V. FARWELL.

Feb. 15, 1874.

Dear Brother Moody: Brother Spafford led the noon meeting to-day giving some account of the ministry of the Gospel committed to your hands for England and Scotland. The room was crowded and all were intensely interested. You will be glad to know that your use of the Bible was so set forth as to impress upon all the blessed efficiency of this Sword of the Spirit, as wielded by faithful hands directed by a loving heart made strong by a clear conception of the great power there is in it. Many hearts have been made sad because of your absence, that now rejoice in your joy, in beginning as never before to recognize the leading hand of the great leader of Israel, in all the singular Providences that have combined for you to see and accept this call from the old world, "Come over and help us." Had there been no fire in Chicago, your battle ground might still have been here.

It appears to me that the instructions of long years in Bible truths, that you have had there, used among the people, only needed (like a cannon properly

charged) just the livid match of fire, to make it thunder out death to dead works, and raise up an army from the slain of the Lord, who shall delight to do his will in letting Him work through them by his mighty power.

The arm of flesh has been long enough killing one Egyptian, only to learn that the arm of the Lord can lead the Israel of God out of spiritual bondage. Some learn the lesson sooner than others, just because they learn to walk by faith and not sight more readily. I have learned to pity those men whose minds are so constructed and trained, that they require a reason for religious activity, that shall commend itself to their judgment, before proceeding, while the whole economy of the Gospel of Grace proceeds on the idea of faith in God as the basis of action.

Yours in Christ,

J. V. Farwell.

Evangelists

Before Mr. Moody went to England, he had arranged for W. W. Whittle and Mr. Bliss to do evangelistic work in the United States, as he and Sankey intended doing in England, which they did. I remember Mr. Bliss coming to my office for money, which he would not accept as a gift, and when it was arranged said, "Now Mr. Farwell let us both ask God to use this money for His own glory in evangelistic work." While in Dublin he was still planning for the work in America and wrote me as follows:

DUBLIN, Nov. 14, 1874.

Dear Farwell: I do not know but that you will think I have forgotten you, but I am so driven I do not get time to read all my letters, but I can assure you I read all American letters. The work goes on well, increases in interest every month. I think I sent you papers telling about the work. "The Christian" is sent to 30,000 ministers in the United Kingdom, and there seems to be a stir among the dry bones all over the United Kingdom. I hope you will meet me in London, which will be in March, you can come over for two or three months, and I will take lodgings and we can all be together in London for three months, and you can bring some of your family with you. I am quite sure you will enjoy it.

Now about Bliss, he commenced in April, and I sent him at that time $1,000. I told him that I would see that he got $2,500 for the year and he could have all he could make off the books. It is time to give him $1,000 more. I want him and Whittle to be kept clear, so they can work for the Lord. I am confident God is going to use them, and if we can get them well started this year, there will be enough to come in next year from hymn book money to keep them. I could raise the money over here, if I should ask for it, but I have not asked for one farthing since I left America, and all I have given has been out of money given to myself for my own use. Of course I have a good many enemies over here, who say I am a speculating Yankee, and if they find I take money for America, they will make capital out of it. If it is not convenient for you to pay the thousand, I will send you an order on Holden for it, but if you can

pay it, you can take up the order; if not, pass it over to Holden.

Yours in trust, MOODY.

He was not satisfied with working himself. He must provide for others to do likewise. Some of those were converted under his ministry in the noon meetings.

CHICAGO, December 2nd, 1874.

Dear Brother Moody: I wrote you a few days ago at Manchester, England, supposing you were there, and to-day get your letter from Dublin. I have torn up your order, and will write Mr. Bliss at once to draw, as he wants it, for one thousand dollars. I think he and Mr. Whittle have been out of town only a small part of the time, until the past month. Some three hundred were converted in Detroit, and they are now in Pittsburg.

I hope the way will be open for them into the hearts of God's people, and then sinners will be converted. I wrote you that one of the things that would bring me over, would be to get a long loan for the Y. M. C. A. and if that could not be done, I should have one less motive to leave home. My idea is to get a loan long enough to enable us to sell the Madison Street front to pay it, leaving the hall free for the Association. I have just returned from Bloomington where Mr. Burnell had a three days' meeting in the opera house. It was full on Sunday, and on the whole I think there will be good come out of it. I had a strange dream while there—you and I were crossing Clark Street bridge when it gave away. I just caught on the

wreck and struggled to the top. On looking around for you, found you had sunk, and in a moment some one who had been watching where you went down, jumped into the water just as you came up to the surface, and together we put you on to the dock, and began to roll you over, when you threw up blood with the black water, and I thought to myself what a filthy pool to fall into, no wonder his heart's blood came up with it in protest. I waked up before you had become conscious, and found myself in a very excited condition, and then in my waking dreams I thanked God that His almighty arm had taken you out of a more dreadful river than that—even the river of death and corruption—and placed your feet on a rock, and then when I thought of the new song in your soul, so much like the Master's—works, and not the melody of words set to music—I could not help remembering your musical attainments, and almost laughed as I heard in memory your chant on *a single note*, every hymn that suited you in the Illinois Street misson. If I had a bottle of that real old river water, I would send it to you, as the best visible and smellable sample of original sin that can be found.

God bless and continue to increase your usefulness in hiding a multitude of sins. The remedy you preach is as powerful as the disease is terrible.

Best love to Sankey, Mrs. Moody and yourself,

Yours, etc., JOHN V. FARWELL.

Major Cole, Charley Morton, J. W. Dean, L. W. Munhall, as well as Whittle and others delighted in following Mr. Moody's example in holding union evangelistic meetings all over the United

States before and after he left for England. I give here some letters written during such campaigns to Mr. Moody and others to illustrate the scope and results of union efforts:

November, 25th, 1874.

Dear Brother Moody: I have been waiting and waiting to see if I couldn't write you something definite about coming over for a few months, but I cannot now see my way clear, especially as you say that no loans can be obtained for the Chicago Y. M.-C. A., as that was one of the moving causes to induce the journey. Is the prospect any better? Our property is very safe from fire now, well built and well protected. Jacobs showed me a pamphlet by Dr. Kennedy against revivals. I did not read it. I really had to thank God that the enemy was obliged to attack the cause itself rather than the instrument.

Some Pittsburg correspondent has written a very mean letter from Dublin, which the Tribune copied, which has caused quite a commotion in this country, but I said to Spafford to-day that I was glad of it, as it compels papers and men to take sides and procures a vast amount of advertising for the Lord's work through the channels of the enemy, who don't mean to do that.

I learn that Brooklyn ministers have held a meeting preparatory to inviting you to commence work in this country, which was noticed in the Evangelist. Brother Mitchell took the morning service a few weeks since to tell his people what the Lord had done through you and Brother Sankey in Scotland. Professor Patton did the same last Sunday, and several other

ministers of less note have followed them, till it seems as though (as of old) the simple statement of what the Lord had done and is doing, forms a large part of the staple food of Christian congregations. This is well, much better than moral lectures, the marrow of which is intellectual entertainment, with which so many of our pulpits have been struggling to kindle a spiritual fire, so vainly. The words and the work of God are the bread and meat of our spiritual life, and how strange that the Lord's people do not sooner find out what is best for them. That Bible you gave me is very precious to me. I find that I am very ignorant as I let in its light into the chambers of my mind, and how weak! I hope some time to feel as David did, in my soul, if I cannot in words, for it seems to me that he must have got his inspiration to write as he did, while reading of what the Lord had done for his people, from Abraham's time down to the time that Joshua led them into the land when he was King; and as the Spirit told him that he and they were only enacting a real play upon the great stage of life, for all the on-coming generations of men, to represent the experience of every child of God who under Christ should get out of Egypt by faith, and hold on to God through Him, until the Jordan of death is behind, and the land where they have no need of the sun before them.

You must be living very fast now. A whole lifetime of trial and preparations crowded into a few months of wonderful victory over Satan, who has been binding the strong men of the strongest Zion for so many years by limiting God's mercy and power, which now astonishes the people as well as when of

old "they were astonished" at both, and would not accept Him notwithstanding.

You must feel like thanking God every minute for giving you such a field to work in. The Bible well read, and the people a decided people to hear you. I think of you every day more than once, and hope I feel thankful for what God has permitted you to do for me. Still pray for your unworthy brother. The Hall is nearly done and is the best audience room I ever saw.

Love to your family and Sankey,

J. V. FARWELL.

Mr. Moody's success in Edinburgh and Glasgow, stirred up the conservative element in the north of Scotland, which only wanted Psalms sung, and no unordained men to preach the Gospel. This at last culminated in a prominent Doctor of Divinity receiving a letter from a Scotchman in Chicago, of a scurrilous character, impeaching the business and religious character of Mr. Moody, which of course got into the hands of the Edinburgh Committee which invited Mr. Moody to Scotland. Mr. Moody was greatly exercised over it, not on account of himself, as his letter to me testified, but on account of its results on his work in Scotland. This Committee sent me a copy of the letter with request for an answer to it.

"All that will live godly in Christ Jesus shall suffer persecution."

This letter was as follows:

CHICAGO, 23rd February, 1874.

REV. DR. KENNEDY.

My dear Sir: For some time back I have thought of writing you with regard to Messrs. Moody and Sankey, the two Chicago gentlemen who are now exciting so much interest in religious matters in Scotland. Seeing by the Scotch newspapers that they intend visiting the North, I have deemed it proper that you should know something about them. More especially I have come to that conclusion, since having read a sketch of their life and work in the Edinburgh Daily Review of 6th January, which sketch as regards Mr. Moody contains various statements that are misleading and some that are positively untrue. Believing as I do that this account is the inspiration of Messrs. Moody and Sankey, I look upon them as being responsible for the misstatements therein contained. Having shown the Review's account of their work and influence in this part to some gentlemen here of honor and standing who are intimate acquaintances of Mr. Moody's, they have declared it to be a gross exaggeration, at the same time giving him due credit for being a remarkably zealous and energetic worker. Mr. Moody came to Chicago a poor lad from one of the Eastern cities, where he had been bred in the boot and shoe trade. His energy in business as well as in the interests of religion, is said by a gentleman who knew him at the time to be remarkable. After having made considerable ado about religion, he called at the office of a pious and wealthy merchant of this city (now a client of mine) and begged of him as a friend and a Christian to give him a place in his office as he wanted to get away from the profanity and ungodli-

ness of those with whom he was compelled to associate in his present situation. This gentlemen appreciating Mr. Moody's commendable scruples took him into his office as clerk. Mr. Moody with his proverbial audacity and loud Christian professions soon worked himself into the confidence of the house. Meantime his employer had a lawsuit pending in the court. During the progress of the case it transpired that the opposing parties were possessed of information the nature of which proved its having been furnished by some one who was pretty far into the secrets of the house. Suspicion at once rested on the saintly Mr. Moody. A little inquiry proved him the guilty man. His employer privately confronted him with the charge of furnishing regular written information in the interests of his opponent's case. Moody stoutly denied the charge. Seeing, however, the undeniable proof was in his employer's possession, he confessed and was summarily discharged. Nothing abashed by this ignominous disclosure, he soon afterwards publicly declared his determination to discard all worldly pursuits, and to devote himself wholly to the Lord's work. Possessed of great vigour and unlimited cheek he very soon gathered around him a band of followers, many of whom I know now to be engaged in propagating some of the most skeptical ideas and pernicious doctrines conceivable. The influence and work of Mr. Moody and his followers, the Young Men's Christian Association of Chicago, has come to be a very hot-bed of rationalism, breaking loose from the superstitions and antiquated doctrines of Scriptures. They reject such absurdities as the common belief in election and eternal punishment

and declare their God to be too just for the partiality implied in the doctrine of election, and too merciful to consign any of his comparatively helpless creatures to never ending torments.

In the Daily Review sketch referred to, it is stated that after the Great Chicago Fire, Edinburgh's contribution to the sufferers amounting to about £2,000 was consigned to the care of the mayor, and Mr. Moody, as president of the Young Men's Christian Association of Chicago. Now the fact is, as far as I can find, he had nothing to do with the contribution referred to. He certainly was not president of the Y. M. C. A. at the time of the fire, or since, a Mr. Henderson being president at the time, and until the following spring, when he was succeeded by the present president, a Mr. Harvey. You will probably remember my relating to you when here my having met an elderly Ferrintosh man in Chicago, who when he had condemned the whole ordained Christian ministry as an imposition, said in answer to my question as to whether he considered the late Dr. McDonald of Ferrintosh an impostor, "Hoch bronan ha fragael ornisa as an Dochtair." That misguided old highlander is a convert of Mr. Moody's manufacture. Mr. Moody is too shrewd, however, to make his real tenets known in Scotland until he has first found he has got a foothold among the people; then shall the cloven foot be made manifest. In one of the Edinburgh addresses he says that he does not object to the singing of the psalms, but that we want something new. Now I know that Mr. Moody does not object to them all. He seems to have searched the whole one hundred and fifty, and found about half a dozen

worthy of being sung in his church here. These few are included in his collection of pieces to be sung, and they are occasionally used. Mr. Moody denies being a Plymouthist, and yet we know that the Plymouth brethren do follow him, and declare him to be one of the few who preach a pure gospel. Mr. Darby, the leader of that branch of the Plymouth brethren called after his name, was recently on a visit in this country, and during his stay here he made Mr. Moody his principal confident and assistant at meetings held here for the express purpose of disseminating his baleful doctrine. In Edinburgh I see that Mr. Moody condemns all manner of religious controversy. He evidently wishes to get the people of Scotland drifted quietly from their moorings, without meeting with any of the counteracting currents of controversy, until they find themselves in the shallow waters of Plymouthism. In his own church here there is no regard paid to any ordained ministry. Mr. Moody and his lay associates administer the Sacraments, without the assistance of any ordained minister of the Gospel.

These and others of a kindred character are the practices carried on in the church, which the Scotch are now helping by their contributions to Messrs. Moody and Sankey to build in Chicago. Of Mr. Sankey I can say that he is comparatively unknown in Chicago, excepting as a performer on Mr. Moody's favorite convert-making instrument. We are all glad to hear of your safe arrival home, and hope you and your wife will be benefited by your journey to the Far West. With kindest regards,

Yours, etc. JOHN MACKEY.

4 Claremont Park.
LEITH, 8, May, 1874.

Dear Sir: I take the liberty of sending you, prefixed, copy of a letter which I understand is being circulated in manuscript in the town of Inverness, and I also send you a copy of the newspaper to which reference is made in it.

You will observe that the letter contains allegations which seriously affect the character of Mr. Moody. The friends of religion who have been associated in Christian work with Mr. Moody and Mr. Sankey in this country are anxious that there should be a thorough investigation into the truth or falsehood of these charges; and I have been requested to apply to you in the hope that you will be kind enough to furnish me at your earliest convenience with whatever information you can obtain to satisfy us as to the facts of the case.

I ought to say for your information that the sketch which appeared in the Daily Review was not prepared from information furnished by the gentlemen, and was never seen by them till they saw it in the newspaper.

If the allegations contained in the letter are quite unfounded please telegraph per cable to that effect, and write to me more fully by post.

I am, Yours truly, JOHN KELMAN.

John V. Farwell, Esq.
Chicago.

Address, Rev. John Kelman,
Free St. John's Manse,
Leith, Scotland.

June 19th, 1874.

JOHN MACKAY, ESQ.,

Dear Sir: I have yours refusing to retract your slanders against Mr. Moody. I regret that after Mr. H. disclaimed any charge of dishonesty against Mr. Moody, who you claim to be your informant, and of his having acknowledged to him that you wrote the slanders complained of in your letter to Dr. Kennedy, that you should see fit to improve the opportunity given to yourself, by a frank acknowledgment that the spirit of your first letter was all wrong. I have tried every method known to the Gospel to do you good in this matter and you are quite mistaken when you think that the law is invoked to establish Mr. Moody's Christian character. The object is to teach you a lesson in morals that you refuse to receive from the Gospel, and it may do for you what kindness has failed to accomplish.

Yours respectfully,

J. V. FARWELL.

June 26th, 1874.

Dear Brother Moody: I have tried every way I know to get Mackay to modify his letter to Dr. Kennedy without avail. He will not accept Henderson's version of his own conversation and the object of it. I learn from the Scotch minister that the letter was a matter of conference with Mackay and another "elected" Scotchman, whose chief business in the church has been to cultivate discord and they both declared that a "standard would be raised in the North against Mr. Moody's work." I wrote Dr. Kelman that I would recommend that Mackay be

allowed to defend himself in the courts inasmuch as no Gospel method of dealing with him had had any impression. I really think it would be a charitable act to make him pay $5,000 or $10,000 for his slanders to be expended in evangelizing Dr. Kennedy's district in Scotland, or some other good work. He is clearly liable in an action for slander. I had been expecting to hear from you further in regard to this matter, but have received nothing except via "The Christian" which I get now every week. Dr. Wilson saw Henderson and seemed to be perfectly satisfied as to the animus of Mackay in writing the letter.

Henderson's conversation with Mackay, upon which the letter was based, was intended to raise you in his estimation, and could only be used as he used it, except by a wilful perversion of its true intent. So Henderson says, and still the muleish Scotchman will not retract. You need not fear the result under such circumstances, and if you will order it, I will make him do it in a legal way that will do him and the cause good, which is the only basis on which I would advise such a course. The noon meetings and street meetings are well attended and the Association building will soon begin to show progress. With kindest regards for yourself and family, Sankey and Parkhurst, I am as ever

Very truly your friend,

J. V. Farwell.

August, 19th, 1874.

Rev. John Kelman,

Dear Brother: I have yours in regard to Mr. Moody's work and his "light afflictions," which has

confirmed my faith in the result as regards him and his work. The D—l always overdoes his work upon such subjects as he is, being "exceeding mad" at such actual inroads upon his kingdom. I rejoice with you at what has already been done, and pray that the future may be as full of precious fruits as the past. It is very wonderful and yet why should we not expect the Lord to do just such things for his needy children. Your letter was very welcome, as it is the first human evidence that Satan's designs to hinder God's work had failed of the object, which has come directly to me, since your letter brought the knowledge of them.

Mr. Moody has written nothing on the subject, except to direct me where to get such information as you wanted, and has been probably less diverted from his work by reason of the false charges than most men would have been.

I have no heart to suggest that he is much needed and much wanted here, when there seems to be so much rich harvesting done with your people. The Lord knows best where to put his workmen, but I can assure you that there are many hearts here who yearn to see his face and hear his loving words again. We had made extra exertions to have our Hall done this fall, expecting him to use it for the Master, but "it is well," some one will be raised up to give the Gospel to the multitudes who used to hang upon his words in that place which the fire took, that the way now in Scotland might be opened up for more successful labors. What are cities and commerce compared with souls of men, and when our good brother said he was going to Europe for ten thousand souls, I could

but thank God for the agencies which had conspired to send him there, fearful as they were, believing that He who inspired the design, would fill the measure of his expectations, and with a heart full of love for all the brethren who have held up his hands, I am,

Yours very truly,

JOHN V. FARWELL.

It is to my mind the strangest thing in human history, that any one, be he a Doctor of Divinity, or a layman, if they are Christ's disciples, can deliberately attempt to destroy the power and influence of such a man as Mr. Moody in working for Christ to produce that union among Christians that he prayed for in his last recorded prayer for his disciples throughout all time, "that they all might be one as He and the Father were one, that the world might believe on Him."

That they did not succeed, indicates that Satan gets into the church to do his dirty work through Doctors of Divinity as well as laymen, but without success, as against the weakest laymen, who rely on Him who said, "get thee behind me, Satan."

The fact was that the business man referred to in this scandalous letter, was just before Mr. Moody went into his employ a partner of my firm, and that when he died (before this letter was written to destroy Mr. Moody's influence as a gospel preacher in Scotland) he made Mr. Moody his executor. A strange proceeding, if

he had the proof in his hands before his death of Mr. Moody's infidelity to truth and honesty. Thus the devil always proceeds in trying to prevent the spread of truth. He overdoes his work so much, that it contradicts itself.

The result of the inquiry was quite satisfactory to the Committee, and no doubt this persecution of Mr. Moody gave him a larger hearing in Scotland than he would have had without it. The culmination of it in London, was an overwhelming defeat of the elements in the churches, which made for discord instead of union.

Mr. Moody's next letter after this storm showed that he had heard the Master's voice, "Peace be still," to be followed by still greater blessing, was from Dublin, which reveals his growing interest in the work at home, and his yearning for success of those who had followed him in home fields. This letter shows another enemy in Chicago, claiming that he was a "speculating Yankee" in results of sales of hymn books of which fund he never took a penny for himself. I know this as one of his hymn book committee, as well as from himself, before I was on the Committee.

Rev. Horatio Bonar, D. D., wrote a pamphlet in answer to the articles written by opponents of union work growing out of this letter to Dr. Kennedy, and I wrote him the following letter, after reading it:

December 29th, 1874.

Rev. Horatius Bonar, D.D.,

Dear Brother: Having read with intense satisfaction your masterly defense of the Gospel (both in its spirit and substance) against an unwise attack in the house of its friends I am constrained to give you some facts concerning Brother Moody, which must from Dr. Kennedy's standpoint, as well as yours, add to the now overwhelming evidence of his divine call to "preach the Word."

He began his work in the alleys of our city, literally compelling neglected little ones to go to Mission Sunday Schools, in which he then thought he could not even teach the most ignorant. A few years of such work gave him an inspiration to organize a school in the worst part of the city for the poorer classes. I say gave him an inspiration because nothing less than such connection could have influenced him to prosecute the work in opposition to the advices of all the pastors in the vicinity, earnestly and prayerfully sought before entering upon the work in itself, humanly speaking, most forbidding, without discouragements from a source whence he expected a hearty "God speed." He was regarded then as of the class having "zeal without knowledge," and his entrance upon such a work, under such circumstances, together with his zeal for the Y. M. C. A., and in fact all union enterprises looking toward earnest work for the neglected ones, which often seemed to conservatism to trench upon the work of the churches, as such, made him very unpopular with the ministry.

One leading minister, even went so far as to use his influence to have all the young men of his church

withdraw from the Association. And in the Association itself, after he had been recognized by its best friends, as its leading light, aside from his Master, he could not have been elected as president, had not those friends insisted, to the extent of withdrawing from it themselves, if he was not put where his merits as a worker entitled him to be.

This secured to him the place, which to my mind was the first great step, which the Lord ordered, in the line of human agencies for his advancement to the work of an evangelist. His want of education and mental discipline, became more apparent to him, as his duties brought him face to face with these defects, and drove him to a firmer trust in God as the all sufficient complement to his weakness in doing his work, and at the same time to more studious habits, not forgetting that to trust strongly we must work vigorously. Of course the result was the overcoming of all the old prejudices, which had existed, and ultimately the hearty co-operation and good will of nearly all of our evangelical ministers in his special work, the exception if any, being the so-called "High Church." Episcopal Ministers. About two years after his election to the presidency of the Association, he decided to give up secular business and devote his whole time to missionary work, led as I understand by no other influences than his own convictions of duty and privilege.

His accumulations, amounting to some $7,000 or $8,000, were all spent, and he was found sleeping on a bench in the noon prayer-meeting room, and living on crackers and cheese, before his purpose in this regard became known, and it was then proposed to give him

a salary as an association secretary, and control his time, which he steadily refused, on the ground that as the Lord's servant he wanted his time, to go wherever and whenever he felt called to go by the Master himself.

And now I come to a fact which in the light of recent events connected with his work, I have been compelled to interpret as one of the steps in the line of divine agencies, which with his then untaught mind (comparatively) in scriptural truth, must have taught him to hold on to the divine arm in his work of saving souls, with a firmer faith.

About this time the noon prayer meeting was languishing, and one day the only attendant was an old Scotch lady, over sixty years of age, who climbed two flights of stairs, and opened the precious Word, read a chapter, sang her Psalm, and then offered a devout prayer for the maintenance of the meetings. Soon after this a devout Christian man from a neighboring state had business in our city, which detained him several months. He at once became very much interested in the Association (particularly the noon prayer meeting) and Mr. Moody's Mission School, and was abundant in labors with him in these two fields. He had had hip disease from his early youth and was then thirty-eight years old. The disease had caused the dislocation of the hip joint, making one leg some three inches shorter than the other. His walking about from house to house with Brother Moody in connection with the Mission Sunday School had made the disease much more painful than usual, until he had determined to have a surgical operation performed if it should promise any relief. On Saturday, he had

made an engagement with a surgeon to that end, and was to have been examined on the Monday following. On Sunday evening after the usual labors of the day he invited Brother Moody and myself to his room, as he had something very important to tell us.

We all went from the Sunday School prayer-meeting to his room, where with choked utterance he gave the following account of the Saturday night's experiences in that room (after giving us quite an extended account of his Christian experience, and his lameness which we had both noticed for months). He said he went from his bath to his room with the thought, "Why cannot my hip be made whole as well as that impotent man's who lay at the beautiful gate of the temple?" Then he fell asleep convinced that there was no reason why he could not claim the promises for such a purpose. In his sleep he dreamed that the surgeon had opened his thigh with a knife and set the bone, in an incredibly short space of time, and waking out of his sleep he was astonished to find his pain all gone and still more to find that both limbs were of the same length, when he got up to walk. We had not noticed that he had no cane on Sunday though we had noticed that his walk was changed and when we came to his room he astonished us by running upstairs two steps at a time, using one leg as well as the other. It will be fourteen years in June since this occurred, and you are the first person to whom I have mentioned it in writing, for this reason. For these fourteen years I have not seen any reason in the history of this brother, why God should so deal with him (as he purposely abstains from mentioning it) that might not be found in hundreds of other Christians, except his

own statement of faith in God's promises for such a purpose. But what if the faith of our good brother Moody had failed at that midwinter of his Christian experience as a wholly consecrated vessel unto honor, and he had gone back to his merchandise, while the love of so many had waxed cold in his cherished work? Then we hadn't seen him to-day, "mighty in the Scriptures," a more sure foundation for his faith than this incident, that might have been needed just at that time to sustain him, until this higher and better evidence should find lodgement in his soul. God will honor his own, and may He abundantly bless you for your helping hand in holding up the Word of life as it is in him. Yours in Christ,

JOHN V. FARWELL.

December, 29th, 1874.

Dear Brother Moody: I have just read Dr. Bonar's pamphlet, which has more than confirmed my first conviction, that the D—l had gone too far in that Dr. Kennedy's letter. What a difference the Lord puts between men. Some vessels unto honor, while others are only the scavengers' buckets with which the Lord's house is cleansed. I have had two letters lately from Brother Field in which reference was made to his wonderful experience and now I want to ask you if that incident had any special influence upon your mind, and if so in what direction? You know those were dark days in some respects. I am led to make this inquiry from the fact that I cannot see anything in his history that would seem to justify such a work for him (outside of his faith). You know he does not speak of it, and seems to be very suspicious

that you and I may not fully credit his story. If he had been made a special instrument of grace through this fact in his history, then it would be plain, as to him. And then again, if your course as a fully consecrated man has been shaped more into a firm trust in God's promises from being brought so near to a visible demonstration of the faithfulness of our God, then it is clear to my mind, "What I do, thou knowest not now, but thou shalt know hereafter," and it throws a flood of light on one part of your experience, drawn from one of Christ's "little ones who believe in Me." It was one of the steps out of the valley up to the Mount of God where His Word is all that His servant wants to stand upon, as the rock more firm than a hundred miracles because apprehended by a faith that moves mountains of difficulty.

Varley was at the Fulton Street meeting, and about a dozen of them remained after the meeting to pray for the meetings in Manchester and especially for you. He also sent a telegraphic request that was sent from China and Japan to be presented at our meeting. Spafford led the meeting to-day, 14th of John, the topic, which with Field's requests and the practical manner in which he handled the subject made it a very precious meeting. Cole and Whittle were both here, and both full of the theme, and if you could have been here, it would have seemed like old times again. Cole has grown very much and I think Brother Field has given him a valuable lesson in Prayer when here last summer. The meetings are very interesting now, and it looks as though we were to have a blessing. Pray for us and our meetings. Yours,

J. V. F.

At his meetings at Newcastle, laymen participated largely, and gradually ministers, with the exception of the M. E. ministers, who had voted not to invite him into their chapels, as he was a layman, but M. E. laymen were not exempt from the showers of blessing in that city, and so asked Mr. Moody why he did not preach in their chapels, as they were so much larger. He would not answer then, and so at the railroad depot, as he left for Edinburgh they insisted on an answer, which was, "I never go where I am not wanted." These laymen finding from their ministers the real reason (a vote to exclude laymen), made their ministers invite him back to preach in their chapels. This was notice to ministers all over the kingdom after that time, that Mr. Moody was in the apostolic succession, and could not be ignored.

I was requested while in Edinburgh to give some account of Mr. Moody's work in Chicago.

The infidel janitor of the hall, who had been converted under Mr. Moody's preaching, came to me after the address and said, "Why didn't you talk about Mr. Moody's Master, instead of him?"

This incident fully illustrates how his ministry left the photograph of Jesus upon the minds and

hearts of his converts, instead of his own, and made me feel very cheap.

In Glasgow, I was invited to attend a Sunday dinner for the poor in the public park in a great tent,where Mr. Moody's meetings were held, and where two thousand people had bread and coffee served to them, by Christians, after which they had Moody's evangelistic services. Scores rose for prayers, and then personal conversation with these enquirers ended the service.

Such an invitation to the hungry was irresistible and was a Christlike method of introducing the Lord Jesus to the multitude there, as well as in the wilderness of Judea, by the Master himself.

A prominent man in the south of London was converted at the Camberwell tabernacle, and was invited by another man more prominent still, after dining with his family, to go to the theater. He assented on the condition that on the next evening he would go to the Moody meetings. To this he agreed and the result was that he was converted.

In his great anxiety and effort for his wife's conversion, he broke a blood vessel, and was not expected to live. I never saw Mr. Moody so anxious about any case in all his work. The man recovered and the whole family became Christians. A large stud of race horses, billiards, cards, operas and theaters, went out of that man's life from that day.

Mr. Moody was invited to Oxford to speak before the students, who had planned in the meantime to break up the meeting. The oldest son of this man's family—a splendid athlete, and a leader in all the sports of the class—learning of the plan, took the platform with Mr. Moody and prevented such a dénouement, and instead, many were made to see their need of a Savior instead of a student's row.

Another son went to China as a missionary, and on a return trip to England, he came through Chicago and spoke in Mr. Moody's favorite noonday meeting, and gave a most interesting account of his work there. While in London I visited Hudson Taylor, and found him teaching a class of young men to be missionaries in China, as his own church had refused to aid him, because his scheme was too large,—no less than sending a missionary to every province in China—I also saw him in Mr. Moody's meetings at London. Now he has lived to see his proposition to his church carried out by his own personal efforts, and at the recent student's conference in Northfield his own son—now a missionary to China—made one of the most interesting addresses of the conference. How much inspiration the father and son received from their attendance upon the Moody meetings, God only knows.

In the last large Agricultural Hall meeting in the north of London, where 25,000 were inside

and 50,000 outside, an Eton man rose for prayers on the platform—the son of a rich Bombay merchant—I went with him to the enquiry room where he soon saw his way into the kingdom, and also became anxious for his fellow students.

I was invited to dine with one of the head masters of the school at the house of Mr. Graham, an ex-M. C.—of Mr. Moody's committee,—who was invited there, preliminary to arranging a meeting at Eton. This failed by the action of members of Parliament, but, nothing daunted, the new man student obtained the lawn of a citizen, with high brick walls around it, where the meeting was held. The scions of wealth and royalty and of the established church thus heard a layman preach and the fact was heralded all over England as the best possible advertisement of the work Mr. Moody was doing.

From ragged children in Chicago, to sons of England's best society, was Mr. Moody's highway of the Lord.

Mr. Gladstone—probably the greatest intellect of his times, if not of all times, in his accumulation of the wisdom of the ages—was a humble listener in that great hall, sitting at the feet of one of God's consecrated, and therefore a God filled man, who gained this eminence because he put all his powers into the service of God in serving men.

Mr. Gladstone was charmed, the same as the

ragged boys had been, by such a ministry, and said to Mr. Moody:

"I wish I had your voice," and he might have said also, your power over men for good. Mr. Moody replied, in a flash of intellectual inspiration, in such a presence, "I wish I had your head," indicating that with such added power of mind he wished to be just that much more a power for good as such a mental grasp of the wisdom of all ages would inspire in him. I would not intimate that Moody was not great in that sense, naturally. His opportunities were comparatively meager to acquire the wisdom of others in the past, and so he made the Bible his basis of the knowledge of God and human nature, from creation down to his call to be the world's Evangelist,—and who shall say that he was not the wiser of the two, in the things that are seen as well as unseen, in the use of what God gave him in answer to his consecration to such a work.

While Mr. Moody was in London, Rev. Pearsall Smith, of Philadelphia, opened meetings at Brighton to preach entire sanctification as an instantaneous possibility for all, which annoyed Mr. Moody very much. I have heard him say, "Whenever anyone openly claims that he is so sanctified that he commits no sin you had better put two detectives on his track; you will soon find out that his creed and his life do not agree." The most perfect men do not claim perfection—quite

the contrary. A book, "Grace for Grace" which Mr. Moody had (by my advice) recommended, and Hodder & Stoughton had published, to combat that error in doctrine, was read and condemned by Lord Shaftsbury, showing that the best of men sometimes get away from sound Scripture, as well as sound human productions. Mr. Moody then, by request of friends in England, recalled his endorsement, on the ground that he had not read this book himself. I give some letters showing what great influence such men as Lord Shaftsbury have on the English mind, or no such request would ever have been made:

November, 19th, 1875.

Dear Moody: I have yours with enclosure, and it reminds me of my thoughts about the printing of that book by *Hodder*, after you told me of the rivalry among printers and publishers for matter connected with your work. It occurred to me that some rival publisher would criticise *your recommendation* of the work, particularly on account of your allusions to its practical exposition of the "higher life." I have handed the documents to Spafford, who first called my attention to the book, and when he has returned them to me and given me his exposition of Ecce Homo, Ecce Deus, Renan, etc., in their connection with "Grace for Grace," we will write you again.

I am sure of this, however, that any book which will feed Spafford in his present spiritual state (to say nothing of my own poor heart's enjoyment of its pages)

you can afford to send to Christian people who are desirous to grow in grace, more than to criticise. As I know nothing of Ecce Homo and Renan, I cannot speak intelligently of his allusions to them, but taking it for granted that their representations of the *humanity* of Christ had served to exalt Him in his mind, I can see nothing heretical or injurious in such allusions. From the deep spiritual life of the man I am loth to believe it to be possible for him to make *mistakes* in advising his flock. The promise is that the Comforter "shall guide into all truth," and if the author was not guided thus in writing those letters, then the perusal of them is very deceptive if their influence upon our mind and heart is any guide to the judgment in forming an opinion about them. I am sorry to have been the instrument of any trouble to you, but I am very much mistaken if you do not have a review from the other side in answer to this one, and my opinion is that the Lord will use this very criticism to vindicate the wisdom of publishing the book in England, for your friends to read, by increasing its sale, as well as the number who shall say you did well in recommending it. The Lord go with you to Philadelphia and shake that great city is my prayer.

Love to Mrs. M. and all Philadelphia.

Yours very truly,

(Signed) JOHN V. FARWELL.

January 18, 1876.

Dear Moody: Hodder has written us again enclosing a note from Stone which I enclose to you—also a clipping from the Record, the paper which opened the controversy. I am very sorry your letter

to Shaftsbury has produced such a result, as I cannot but feel that the book, with the emendations suggested by Spafford—leaving it invulnerable to any criticism—would do an immense labor in building upon the foundation you have so well laid in your work in England and Scotland. I am not sure that this last mistake is not worse than the first, which at the most, has evoked criticism which will result in expunging all chaff from a full bag of real wheat.

How Shaftsbury, or any one else, can charge the author with using this wheat as "corks to float the chaff of error" I cannot see. It shows very little spiritual discernment in reading the mind of the author, whose life and work as well as this book, place him far, far above any such judgment in the eyes of fair-minded men. This it is which convinces me that such high authority was necessary to call attention to these flaws, that they might be corrected at once, and that he should condemn in such terms, instead of writing as he might truthfully have written, in which case probably this book would have continued without any alterations. I have no more advice to give in the matter, neither am I sorry for what I have done thus far.

If this book has suffered martrydom then will it now only just begin its course of usefulness. It certainly is not "Pearsall Smithism," which seems to have collapsed with fatal results, but, if well read, will effectually prevent any such fearful errors in doctrine as he taught, and was incidentally referred to in your letter in such a way as to show that you saw those errors, if you endorsed James, the author.

I shall follow you with hopeful expectations into

"Sodom," not without some fears however. Love to you and yours.

JOHN V. FARWELL.

Mr. Stone, whose letter follows, as to the book complained of by Lord Shaftsbury, was Chairman of Mr. Moody's Committee, whose opinion endorsed Mr. Moody fully:

31 Old Change, 28 December, 1875.

My dear Mr. Hodder: I commenced on Sunday to read "Grace for Grace" and had finished it within about forty pages yesterday. I should very much like to see the criticisms upon it which are adverse. I can quite understand that many passages taken separately are open to objection. This is true of every book, but taken as a whole, I have enjoyed the reading exceedingly.

I have looked very carefully for the unsound parts, but have failed to find them. The writer does not go just in the ordinary run of thoughts, excluding every book as unworthy of notice because it contains what is unsound, but he separates the vile from the precious, and does not hesitate severely to denounce doctrines which he considers injurious when found in the books of men whose writings he otherwise vastly admires.

His great aim seems to be to promote holiness, not in a legal way by man's getting rid of some evil in him in order to make him more fit for God to commence work with him, but by his taking the lowest place of demerit that God may come in and make him His habitation. His views of God's love are in my opinion very exalted and helpful to the believer and

his view of the atonement and of our debt to the Lord Jesus Christ is most precious.

The writer says more about "Ecce Homo" than is justified, but when writing freely to a friend, it is easily accounted for as very likely there was no thought of publication in his mind, but even there he points out error fairly.

Please give me a sight of what is said against the book. I shall read and return anything you send.

Yours very truly,

T. STONE.

January 18, 1876.

M. H. HODDER, ESQ.,

Dear Brother: I have yours in regard to "Grace for Grace" and have written Moody on the subject. I think the D—l must have started that criticism for the purpose of stopping its circulation, and you know he needed pretty high authority to do this dirty work upon such a subject as that book, but if the end should be that the little harmless mistakes of a dead author's editors should eliminate these mistakes, and give the book a wider circulation then, as in other cases, we will see how the Lord can bring good out of evil and how He can use the mistakes of good men, dead and alive, to promote his own glory.

I hope Moody will write you again. His friend who called my attention to the book has read and re-read it, until he has become so interested that he has taken out these mistakes and seen the American publishers and got them to send the revised edition to the owners of the copyrights for their approval, when it is proposed to get out a cheap edition and make extra exertions to

circulate it. I also send you a copy with a like suggestion.

. . . . . .

I am glad you are having such good times in the Lord's work and sorry that Pearsall Smith should so soon demonstrate practically that he was in error as to absolute perfection in his Christian walk. The old conflict will always show old Adam alive, and thus some sin in us; but poor man he did not get Paul's victory over it. That is what we must have to be able to teach others.

Yours very truly,

J. V. FARWELL.

February 8th, 1876.

LORD SHAFTSBURY,

My dear Sir: Mr. Moody sent me a copy of your letter in regard to his recommendation of "Grace for Grace" (which has since appeared in print with his answer) and I deem it due to him to state one of the reasons why he gave it the sanction of his name. A dear friend of his, who believes as he does, in regard to the conflict of the two natures, as a believer, conceived this book to be a photograph of the author's spiritual experiences, and as such would help many minds struggling for the higher life, to realize more perfectly the nature and privileges of a life of faith. Mr. Moody regarded Pearsall Smith's teachings erroneous and thought this book (from the known character of its author and the judgment of many friends) would help to counteract the error of Smith's teachings, and hence would be opportune, and that the mention of objectionable authors in the manner

and in the connection in which they were introduced, should ever have elicited such criticisms as have appeared, is more of a surprise to many conservative and earnest Christians, who know the author and have read and re-read the book, than that Mr. Moody should have given it his sanction, had he read it for himself a dozen times, and hence the unqualified withdrawal of his recommendation was a greater mistake than the giving of it.

Time and a calmer survey of the scope of the teachings of the book will correct all mistakes of all parties for, "we can do nothing against the truth, but for the truth," which may or may not need human endorsement according as the Master may determine.

I think if your lordship should critically test the good points in the book and recommend the emendation of the objectionable authors named (remembering that none of the letters were intended by the author for general readers) you would only do yourself justice and aid very much in setting Mr. Moody right, as to the real merits of the book itself.

Yours very truly,
JOHN V. FARWELL.

Mr. Moody wrote about an English loan for the Y. M. C. A. building as follows, showing his great good sense in financial matters in acting so as not to injure his religious work:

BANFF, August 5, 1874.

My dear Farwell: The last fire has settled the question of my getting a loan for the Y. M. C. A. building in this country. They think Chicago is

doomed and will not believe there is any good in it, so you will have to look in another direction. I don't want Satan to get the advantage of me in any way here in Scotland. He has done all he can to destroy my influence, and God has stood by me as well as yourself and many of my friends in Chicago, for which I am most grateful, and thank God often that I have so good friends. I think of you all often, and shall be glad to get back to you all again.

The work goes on here in Scotland this summer fully as well as winter. Great crowds all the time and many enquirers every day. I hope to go to Belfast on the 1st of September if all is well. I hope you will continue to pray for me, that God may bless and keep me near the Cross.

Love to all your dear family,

D. L. Moody.

December, 16th, 1874.

Dear Brother Moody: I attended a prayer meeting of ministers of all denominations in Clark Street lecture room on Monday, which is to be continued. I felt like shouting the Doxology when I read the notice of it, and then when the theme of the meeting was—the gift of the Spirit,—I felt as though the mighty rushing wind from God out of heaven by the way of Scotland and Ireland had just begun to breathe on Chicago. I cannot go into a meeting anywhere that your name has not come up when considering the possibilities of the Christian faith in God's work. Who are these that have turned the world upside down? is the question, and every time the gift of the Holy Spirit in the proclamation of truth is declared to

be the key to the mystery. Just two fishermen casting their nets on the right side of the ship at the command of the Master.

J. V. F.

December 5th, 1874.

Dear Brother Stuart: I read with much interest the little article on your brother's life. The sketch is brief, but the facts of it such as one would expect to exist in connection with a brother of yours.

Many of the quiet lives, when unveiled reveal a mantle of benevolence, and far reaching wisdom, not common to our race.

Your circle is one less for conflict, one more for victory and rest, and from the divine side, you are the gainer as well as he, for our Father does nothing by chance in dealing with his children. Humanly speaking, you mourn, Christianly, looking at the race ended, and the crown won, you can but rejoice in spirit with him, as in that land where all tears are wiped from our eyes and where there is no more death.

It also reminds us who are left that what we do, we must do quickly.

I never felt so much the importance and the privilege of being on the walls with sword in one hand and trowel in the other, "over against my own house." I have thought of you often the past year, in my Sunday trips into the country in the interest of Sunday Schools. You and Brother Moody by divine grace have stirred some of my "dry bones" by your example and words. I have two letters from Moody lately. He says, "The work increased." What a crown awaits that man. Whittle and Bliss are at Pittsburg. Can't you go

over there and hold up their hands while battling? You will like them both. Moody is very largely supporting them from money given him for his own use, believing that the Lord wants them in the work and that there are great things in store for this country. Is not the cloud like a man's hand, seen from our Carmel?

Yours very truly,

J. V. FARWELL.

February 24th, 1875.

My dear Brother Cole: Thanks for your short note placed in my hands at parting. I am now come from the King's banqueting house, which though so far is yet so near to all who desire to enter in and commune with Him. That you have linked my name with others of His friends in those heart feasts inside the rent veil "when friend holds fellowship" with the friend that sticketh closer than a brother, is very sweet to me, and so I thank him for helping you to pray for such an unworthy member of the King's household and to assure you that I have more than once felt that some one was praying for me when my heart has been strangely warmed without any concurrent faith of my own in the matter. "Bear ye one another's burdens and so fulfill the law of Christ." Pray for one of our young men who is just where Sidle Jones is. (The young man I talked with at Mr. Fulsom's.) I think he is very near the Kingdom.

I asked the meeting to pray for your work this week. I hope you see some of those strong men intellectually, but to see how little they know of God's wisdom in saving men, and be willing to become little

children that they may graduate in the school of Christ. Moorehouse led the meeting Tuesday and was intensely interested in your being used to save sinners. The room was full. Mrs. Van Cott holds a noon meeting and is at Peck's Church on the West side in the evening. I am impressed with the idea that I can reach some young men in the basement of his church Sunday evening, will you pray if the way should be open that the Master may use me. My kind regards, please, to all the "workers with God" who are trying to exalt Christ and His Word.

Yours truly, J. V. FARWELL.

February 24, 1875.

My dear Brother Stuart: I have been in Wisconsin a week with Brother Cole, who has taken Brother Moody's place in the Association work, since he left us. I have sent him out twice now to fill promises that I had made for myself and could not meet. This last place I have been with him for a week he having been there a week before I could go. The first place I sent him he went for a three days' meeting and stayed six weeks, and over 400 were brought to Christ. The ministers actually opposed him in the beginning and told him to close one week before he did. He simply said, "Can I and the Lord have the use of the Church for another week." This was granted and the most powerful work of the six weeks was during this one week in which weakness and strength went into partnership to do business for eternity.

At Baraboo when he was in the University all opposed union. Sunday night last they all came together in the Church, where of all others they

declared they would not unite. It was crowded, basement and audience room with two meetings, and on Monday night at a converts meeting fifty-five young men and women rose and in a few words confessed Christ, and then all that wished to confess Him and had not were asked to do so simply by rising, and all but four or five rose at once. See what the Lord does when men clear the tracks of selfishness and let the car of salvation move forward. It was another exemplification to me of our dear Brother Moody's usefulness and his power in prayer. It was a great thing for him to leave all his work here of a missionary character in the hands of a new convert, and that man a drunkard before his conversion. But God has honored his faith and here is where I wish just to thank God with you that your Brother John (good man that) has found it in his heart to do for Manchester what God helped me to do for Chicago, in the organization on a financial basis of a union of the young men of all churches for work, and now if the young men are faithful to that union, God will raise up for them a standard bearer. I am filled with gratitude when I think what the Lord has done through our association in making workers. Moody and Sankey, Whittle and Bliss, and now Cole,—a red hot coal too, with the fire of the Spirit. He told those ministers that "he was led of the Spirit to say they must go to the Presbyterian Church this week." They doubted (not in thought) but taunted him with presumption in putting the leadings of his mind against all the ministers. Wasn't it sweet to have them all come round to him and say "We were wrong, you were right."

He feels drawn towards London and I am sure that if he does go, that he would do a great work in Philadelphia, if he had two weeks there before he goes.

There are very few such men in the ranks of the church, led consciously by the Spirit of truth into paths of great usefulness. Do not these facts say to one and all, "Rise, shine, for thy light is come"?

There must be great in-gatherings, if the tokens in Scotland and England mean anything, and the means there used ought to teach the Universal Church where the line of march leads them in this work.

I was never so impressed with this thought as while laboring with Brother Cole in Baraboo. We must let the Spirit lead and be sure that we are thus led before we shall see, even the bright and morning star, saying nothing about the noonday sun of righteousness, to lead us into the day's work that is before us, after we have been awakened out of the death and darkness of a dead faith, into one that works with God for the salvation of sinners, which is the only way that our works are made effectual.

Now my dear brother, excuse this long letter and don't mistake my thought as though I was in any manner teaching my teacher (for such I regard you in my heart) but simply expressing my own thoughts in connection with one of Moody's gospel children at work. With love,

JOHN V. FARWELL.

February 25, 1875.

Dear Brother Moody: While I cannot expect you to lay aside for a moment your great work to write letters even to friends, I must say I like to see your

handsome penmanship occasionally. It is my ambition to try and improve (which is quite important) but if you knew how it serves to quicken and straighten my steps in the race for the great prize as well as to lay aside the weights I have to carry, while I realize how you are surrounded with so great a cloud of witnesses astonished alike with your rapid pace as well as their own flagging gait in contending for the mastery over the world, and the God of it, I think you would just start off "Moody's epistle to John" as often as possible, with the hope that through riches of grace in Christ he might at least walk honestly if he does not run well and grandly, like some of your spiritual children, and this brings me to one of those of whom you will be glad to hear, and so will drop "John" and take up "James" and Cole—real anthracite coal—thoroughly on fire, red hot.

I sent him to Baraboo two weeks ago last Tuesday, where I had agreed to go and could not, until a week later. He found four churches all jealous of each other and determined not to unite, began with the Presbyterian and in a few days they concluded they could unite if they could agree on the M. E. Church as the rallying point, but never in the Presbyterian church. This was done and a very large gathering of Sunday School children was the result. Brother Cole then told them that if the meetings were longer continued they must go to the Presbyterian Church. This was on Saturday. The ministers all said no, that would break up the union. Well, says Cole, after services Sunday morning, you will all give notice of a union meeting in the Presbyterian Church. With strong opposition and no faith in its success, they finally con-

sented, as it was for only a week, and the church above and in basement was jammed till there was no standing room and on Monday morning nearly 100 young men and women and two drunkards confessed Christ before men, with new tongues, speaking the language of Sons, and not aliens. It was sweet to see the ministers one by one say to Brother Cole—you were right, we were wrong. His personal experience and his childlike faith, grasping the guiding hand of the husbandman, in working his, vineyard, marks a workman that needeth not to be ashamed of his work. Over two hundred before I left had felt the Sword of the Spirit, wielded by his trusting arm of faith. In Moline and Rock Island over 400 were led to Christ from under the same kind of hindrances by his boldness in assuming that God and himself wanted the church to continue the work after the ministers had said, "Close the meetings."

I mention these things to show how you were led in placing him under your mantle when you left for Europe. He is a star of the first magnitude in faith and purpose, and if I mistake not he will yet be, as a teacher of the Word. He is quick to see a point and practical to make use of it, and illustrates well—all of which go a great way to make sure of what a man needs, to go forward in the great work he has chosen—all of which is based on faith in God's word and purpose in the revelation of his son. I wrote to Brother Stuart that if he should go to London (he feels drawn that way) that he could do them good in Philadelphia for two weeks or more before he should embark.

Moorehouse is here and preaches in the Hall Sunday nights. The noon meetings are well maintained.

Whittle and Bliss are having blessed times in Louisville. 2,500 young men were in one meeting. Whittle is pure gold but I think Cole is more attractive in his manner of presenting the truth. You need not be ashamed of either of them though. Whom the Lord endorses with His hand ("Ye are workers together with God") of power in the new birth, and then the new living of those for whom they labor and pray—surely we can afford to write our poor name right under the King's and bid them Good speed.

If my wife's health is firm enough to enable her to consent to have me leave home, I intend to come over in March, if the Lord will, and let Him polish me a little among the many living stones which He has set for the defense of His truth in that wonderful island of the sea, whence the pilgrims came to make a home so near where you first saw the light, of this life and the next. My best regards to Mrs. Moody and the little ones, with prayers for your continued success,

Yours in Christian fellowship,

J. V. Farwell.

A Dog Fighter and a Society Lady Converted in London

Office

Haymarket Opera House, S. W.

London, May 17, 1875.

Messrs. Moody and Sankey's Meetings.

My dear Wife: The meetings here at the Opera House are very interesting. Saturday night over 500 rose, instantly, to say that they wanted Christ. When you consider that this is the Court end of London, and all come in on tickets, and none but West End people

get them, it is very remarkable indeed. "The common people heard him gladly," and it seems that the rich people are also hearing the Gospel with great avidity. There were 6,000 Christian workers together at the East End Hall before breakfast yesterday morning, and it was turned into a prayer-meeting largely, and I never saw such a meeting. The afternoon and evening meetings were crowded, and thousands went away who could not get in. In the evening there were hundreds rose for prayers, and weeping said, "Pray for us."

One very intelligent man rose to say that he was a converted "dog fighter." Had been converted by hearing the Gospel in these services. He had drowned his dogs and given up matches for £10 for to-day (a holiday in London) and instead of being at the dog fights, he was in the Noon Prayer-meeting, asking Christians to pray for him that he might be a faithful Christian,—said he had made up his mind not to be a half and half soldier, and so he had set up prayer in his house, and had determined to live consistently. The cases of conversions related in the converts meeting are very striking some of them. I have met some very remarkable men here, whose work and faith seem almost marvelous. A great many *women* here *preach* and work as Christians, some of them very high in position and influence.

I hope there will be more of this on our side,—a remarkable case occurred in the Opera House. A very fine lady of wealth and position, was very signally converted, and said to Mr. Moody that she had been only a "magnificent doll," dressing and holding levees for fashionable people, and had literally worse

than thrown her life away, but she now saw a way to use her means and intelligence, in a way to honor her Master, and the God given talents she possessed. Hundreds of such cases will be the result of these meetings for the aristocracy. Isn't it marvelous? How poor are the compensations of a fashionable life in which so much money and talent are literally thrown away. I think my observations of men in this work, will be the main profit of my journey. The old places and scenes may make a little impression, but the moral and intellectual levers here finding their fulcrum, are what seem to be a new evolution to my mind.

Affectionately yours,
J. V. FARWELL.

September 6, 1875.

Dear Moody: I got your wife's letter about the house, and while it may be the only wise thing to do to be a pilgrim and a sojourner for the present, I hope you will find it to be the Lord's plan when you do settle down to lodge with your most unworthy fellow traveler, though I cannot find it in my heart to deter you from finding a more inviting home than I can give you, if such should seem to be the best place for the highest usefulness of your time and talents.

I have been thinking, in view of the expressed opposition from some ministers, that an evangelistic committee composed of ministers and laymen, through whom all minor evangelists should work in the Northwest, would be a very desirable thing to have. What do you think of such a proposition? You know good men have their crotchets, and if we can make a saw-

horse of them in any way, I think the Lord will endorse the movement.

I don't get your answer to the camp meeting association Committee yet. I can say pretty confidently that the Association stands better before the community than it has since the fire. The meetings that I had in the Hall and one in Highland Park were very large and very attentive. My health is much improved, and I want to be doing something positive for the Master. If this Evangelistic Committee could in some way be connected with Miss Dryer's work, as a nucleus, it would interest earnest Christian men and women of all denominations in her work, as well as the general work for the whole Northwest. I expect to go to Ottawa next week.

If you can give a few thoughts to this subject, write me. With kind regards for your family, I am,

Yours very truly,

John V. Farwell.

September 28th, 1875.

Dear Moody: I improve a few moments to write you by Brother Spafford, who will give you the main reason why I did not accompany him and Brother Goodwin. The indications were never so good in my judgment as they are now for a revival. The noon meetings are constantly increasing in numbers and interest and some few are inquiring the way in them. To-day there were four. I have just returned from the Mayor's Office and Board of Public Works making inquiries about the exposition building. The mayor said there were no objections to its use, and that if he could serve me he should be glad to

do so. Prindiville (Catholic) of the Board of Public Works said there was no objection. The necessary funds will be forthcoming.

——— acted as though he didn't want you to come, but finally proposed the very thing above all others that I know would have pleased you, and that was that the meetings be commenced at once, and that whether you came or not, there should be nothing left undone that could be done, by ministers and laymen to bring the blessings of a sweeping revival. The sentiment electrified the meeting, and they voted unanimously to instruct the Committee appointed to make preparations for your coming, to inaugurate revival meetings at once. Our Committee meets on Thursday afternoon, and I hope that this first effort of the evening will only be a sample of all others in their results, and really I think it will be so. Everywhere that I go I find mellow hearts, and willing hands to help do the Lord's work. I wish I lived in town for this winter at least. I may come down for a month or more when the meetings begin in earnest.

I need not tell you how glad I would be to mingle my voice with yours and the dear brethren who have been sent to see you on these great matters, but I shall be with you in spirit and trust that you may be led to decide just right for the interests of the cause in the whole country as to where you go first.

Yours very truly in Christian bonds,

J. V. Farwell.

October 6, 1875.

Dear Moody: The noon meetings this week held in the large hall have been large and very interesting,

and the committee meeting this p. m. was also very encouraging, more so than anything I have seen, as they proceeded to business, and asked the ministers to request Brother Whittle to commence and take charge of a series of afternoon meetings in Farwell Hall. If they do this, ministers and laymen are pledged to sustain him as the leader in every way. If the noon meetings next week and these afternoon meetings are well attended and full of spirit, we may look for a great blessing, and I believe there will be. I have felt sometimes that I would pay all the bills myself rather than not have you come and have a jubilee time in Chicago, where you have only fished for men with a hook and line, and I want to see you put in the net on the right side of the ship and gather in the multitudes who need salvation.

Mr. Porter, the oldest minister of Chicago in service, stated in the noon meeting to-day, that his daughter in China had read two of your printed sermons sent to her from London to her audience in Chinese, and one woman said to her that it was the most heart searching sermon she had ever listened to, and another said, "I wish you would have them printed in Chinese so we could spread them among our people." So you see that Daniels in writing your history, and the sermon thieves you have fought so manfully, were at work for the Lord, though perhaps they may have only worked for themselves.

You don't know what power there is in printers' ink, in that way even. I thank God every time I think how He is using you and Cole and Whittle, and remember the way He has led you all, just to confound human wisdom in planning for God's work

and set up a standard, measured only by the desires of the Holy Spirit, who is the only preacher of righteousness that will ever reach men's hearts.

In haste and with lots of love and kind regards for you and yours, I am, a poor sinner saved by grace,

J. V. FARWELL.

October 21st, 1875.

C. M. MORTON, ESQ.,

My dear Brother: At the State Convention of Y. M. C. Associations at Jacksonville, I was appointed Chairman of the Executive Committee to organize the state. The program being to turn the work into evangelistic channels, forming Associations where the way opens. They voted to raise $3,000 for a permanent secretary and other incidental expenses, and authorized me to write you to take the position of Bishop of Illinois under this church of the first born, taking in all who love our Lord in sincerity. The position is an honorable one. Leader of all the union hosts of this great state, is no mean calling.

I am greatly encouraged in the outlook and believe that the state is ripe for a great work.

Can you come, and will you come? Write me as soon as possible. We have a meeting first week in November.

Best love to Moody and Sankey and all the dear friends who are holding up his hand in the coming battle. Yours very truly,

J. V. FARWELL.

October 25th, 1875.

Dear Brother Morton: I have yours of the 23rd, and note your inquiries. My thought is that you

would not be required to raise money. That should be done by local committees.

The sooner you could come, the better, but in case you decide to come, you would fix the time you could be here, and we would work to that in our calculations. You would be under the direction of the Executive Committee, nominally, but the expectation on my part would be, that you would direct the Executive Committee, just as Moody does his Committees. That is you would be Major General in the field, and we would be orderlies to extend and widen the field of your operations.

I am delighted that the work pleases you in prospect, and I pray the Lord of the Harvest that the Harvest hour may multiply your joys a million fold, for I believe the fields are truly white to the harvest. The body of the hall was full of young men (mostly) last night to hear my poor words, and I believe that it can be filled every Sunday night to the roof with a little earnest effort. I also rejoiced to hear that the meetings in Brooklyn have opened so auspiciously. I shall look anxiously for the reports of the week day meetings, as indicating the sober second thought of the people concerning the work. If they come in throngs week nights and continue to do so, then there will be a repetition of old England's scenes in the new world, and the saying that a prophet is not without honor, save in his own country, will be controverted in this instance at least. Ask Moody to advise you in regard to this proposition and me also as Chairman of the Committee. We don't want to make any mistakes in regard to it. Yours very truly,

JOHN V. FARWELL.

October 21st, 1875.

Dear Brothers Whittle and Bliss: I am instructed by the ministers and laymen to write you to come here and hold union services as early as you can do so. I have been out of town or I should have attended to it before. We have had several meetings and with few exceptions the expressions have all been cordial for a union work this winter. The Methodists, after meeting and voting for them, have employed "California" Taylor, who was with Moody in London (but was not a success there) and will probably draw off from the union. Other single churches may also do so, but I believe there is a growing desire here for a work of grace. Write me as soon as you can. I am delighted to hear that so many are becoming real co-laborers with the Master and yourself.

May the good Lord add many more of them to the great army of laborers. Yours very truly,

J. V. FARWELL.

Mr. Moody never allowed any one to canvass for money for his own personal use. All that ever came to him came as the offerings for the wilderness tabernacle came, as "free will offerings," from those who had been built into the living temple, as living stones by his ministry. Perhaps no such financial record was ever made since the days of the Apostles. The workman is worthy of his hire, but souls was his chief reward, and these were constrained by love, to "minister to him of their substance," who had received eternal riches as the result of his work for them.

Mr. Moody at one time intended to pay off the Association debt, incurred for the building erected while he was in London, from hymn-book money, as the following letter will show, written while at work in Brooklyn. His great heart could not bear to have his old training school in debt;

BROOKLYN, October 25th, 1875.

My dear Farwell: If you can hold the Association for a few months, I think we can lift the debt. I do not want you to say anything, but I think we will make enough from the hymn book, so I think I would let the matter rest where it is. All goes well here. Pray daily for me. I never needed the help of my friends as much as now.

God bless you richly,

D. L. MOODY.

October 30th, 1875.

Dear Moody: I have yours in regard to Association matters, and while I admire your self-sacrificing spirit and your faith in the source named as the way out, I am still convinced that if the matter were properly presented in England, that you would see not only a willingness but a strong desire to follow you home to your own stamping ground, the scenes of your early conflicts and victories in the cause of union which culminated so grandly in that country under your leadership, and is now returning with you with such redoubled energy and power and to commemorate the work with a monument in your own city. What so appropriate, all things considered, as to place the Association Building (in which you la-

bored so successfully and the destruction of which the second time was one of the moving causes which sent you to their shores with the blessed message of salvation) out of debt. Some of your friends in London asked me how they could do something for you and not offend you. If you should write me a letter in answer to mine, stating your desire to see the building free from debt and devoted entirely to religious work, and that you expect to draw from the fund named, to the sacrifice of your own interest in it, and leave me to manage the rest.

I don't want you to sacrifice your interest in that fund for any such purpose, when it can be more appropriately done in some other way. I know you have a way and a mind of your own, which is I believe the way and mind of the Spirit more fully than in most men, but in this thing you may possibly let your fear of being made to appear in the rôle of a solicitor for funds, stand in the way of a commendable scheme, both for you and those who may enter into it. I can manage to carry the debt, but at the same time I would much prefer to manage to have it liquidated. You can in no way be compromised by the course I name.

Saw Jacobs yesterday. Glad to hear of your counsel together. Love to you and yours,

J. V. FARWELL.

October 21st, 1875.

Dear Moody: I don't hear anything from you in reference to the letter you suggested I should write you, concerning the needs of the Association and which was written sometime since in the name of

the Association, and by request of the Board of Managers.

Perhaps you had nothing to say on the subject after second thought. I prayed over the matter when ——— was here, and finally gave him a short statement of the situation, and showed him copy of my letter to you, and after that simply asked him to think and pray, and if anything occurred to him as a proper thing to do when he got home, to write me. He has a wonderful gift of perseverance, and if he begins he will end it. I want to see the Association Building free of debt, and a corps of workers entering in it that will command the love and sympathy of all the churches, and if you can set in motion any agencies in England that will accomplish that object, it will be a great thing to do. I am to speak in the Hall Sunday night to young men. Pray for me that I may carry the Lord's message to them, and not mine.

I spoke to the Synod of Wisconsin last Sunday night at Baraboo, and the Moderator at the close made a short address which indicated that he was going home to open the Scriptures to his people as he never had done before. Many asked for prayers. I hope that Wisconsin may hear the trumpet giving no uncertain sound this winter, as the result of a few practical facts given to that people in honor of the Lord's word and His faithful messengers. I shall be glad to hear from you on the matter herein mentioned and anything of interest that may be in your heart. I am thinking about you daily, and in my poor way holding you up before the mercy seat for a great blessing in Brooklyn.

Love to your family,

Yours truly, J. V. FARWELL.

November 18th, 1875.

HENRY WARD BEECHER,

Dear Sir: As chairman of the committee of the Young Men's Christian Associations of this state to procure a state secretary I have corresponded with C. M. Morton to take that position, and I find that one of the hindrances is his attachment to you, because of your unwillingness to part with him. He has a big heart, and it is full of gratitude to your kindness in opening doors of unselfishness for him, and so I make bold to ask you to help him to come, as another token of your high appreciation of his talents in the Lord's work. I would not put the request on any lower ground. The State of Illinois wants a Bishop to represent the unity of Christ's body in the same way (on a smaller scale) that Moody is doing it. Revival work (and union) practically set forth in Young Men's Christian Associations in every town in the state is our aim. Now what greater work can the Plymouth Church do than to return one we have lent you for a season, now that such a wide field is open for him to reap, a field now white for the harvest?

There are now on file several invitations for such work, one of them from the State Normal School, where over one thousand young men and women are preparing for teachers. What an opening for "Charley" to put in his sickle! Now in the name of the Master we serve, ask him for guidance in this matter, in the light only of His glory in the salvation of men. Then, with your broad views of things, thus charged for a decision, I shall not fear the result, and I am sure you will be astonished with the result from his work in this field of effort, and bless God from the

bottom of your heart that you helped to prepare a man for such a ministry of the Gospel of Grace.

Yours very truly,
J. V. FARWELL.

November 22nd, 1875.

C. M. MORTON, ESQ.,

My dear Brother: Our letters seem to have crossed each other twice, but neither of us seems to be cross over it, which I take to mean that we are coming together at the end with no damage to either. I wrote Brother Beecher to let you come on the Lord's draft and help you in it. I think he ought to. I have answered all your questions, not categorically, but so as to be sure you will come. I should be afraid to fix a date, and I want you to be afraid to stay too long in Brooklyn.

Yours very truly,
J. V. FARWELL.

December 15th, 1875.

My dear Brother Morton: I have yours of the 13th, and was sadly disappointed and yet can just say—amen, as easily as if my own mind had been met. I am bound to believe that the Master of assemblies had led you to the right conclusion as you are the one most interested in the decision. I am only a very poor finger board in the King's highway, but I was in hope the Lord would let you see an open gate into our pastures. As he has not, I have only to say, God bless you abundantly in your decision and make the Bethel like the one of old, only more of a blessing to all who

enter its altars. As you cannot help me out of my office in seeking a bishop of Illinois, I have a request to make in another direction. I am on a committee to get an undershepherd for Lake Forest, Ill., and we want a gospel preacher who gives the whole Bible without any sugar-coated pills. A Bible preacher, Oh! how we all need that bread, and how little we seek for it as a race.

See Dr. Hatfield, and if you can get any information worth writing you can serve me in that way. A young man preferred—$2,000 to $3,000 is the salary we could pay—church small, but the University project and the boys, and young ladies' academy now in operation, make it prospectively a very important charge.

And now let me say also that if you get an assistant and can come out here for a month or six weeks, any time, as a "Plymouth sledge hammer," on a long handle, to help break stones for the Master, you will find the latch string out. Tell Mr. Beecher that I give it up, two against one, with such a difference in weight of metal, is too much for me.

Yours very truly,

J. V. FARWELL.

November 20th, 1875.

REV. W. A. BARTLETT,

Dear Sir: My attention has been called to a criticism of Professor Summers upon one of Mr. Moody's illustrations used in England which is so distorted and does him and the South so great injustice, that as one of Mr. Moody's earliest admirers, and as one who had

heard him use the illustration referred to, I take great pleasure in writing to you as a friend of the cause he has so much at heart, for the purpose of giving you my impressions received from its use. A sinner sold under sin and bound by the law, was put in the position of one awakened and desirous of freedom from the curse of a broken law, and to show the work to be instantaneous, he pictures the slave fleeing to Canada from the United States (where the law held him as a slave and would return him to his master) and the moment he crossed the line where there were no such laws, he was a free man.

"Now," said Mr. Moody, "when was he a freeman? One moment he was a slave, the next he was a freeman, and so faith is the line between Egypt and the land of promise, between Satan's laws and Christ's freeman." The fugitive law which he saw in operation, left its impression on his mind so strongly, that in England, where for a long time the government has done its utmost to put down slavery, the illustration was one that would be understood. That he ever intended to wound any one's feelings in thus using an illustration from actual life among us, cannot for a moment be credited by any one who has the least knowledge of his character and work, and any one in the South who would so construe this language without that knowledge, does himself a very great injustice. What the law allowed and compelled in the worst phase of slavery, and which actually existed, should not be the basis of criticism.

Yours very truly,

J. V. FARWELL.

January 3rd, 1876.

REV. W. A. BARTLETT,

Dear Brother: I have yours of the 26th and note contents. I did not write for publication, only to inform a mutual friend of Mr. Moody's interest in the Master's work, as to the impression made upon an unprejudiced mind by this use of an illustration which had been unfairly criticised.

There was one fact that I neglected to mention in my first letter, and that is that I heard Mr. Moody use the illustration at the same time and place that provoked the criticism. As to Dr. Palmer, no one has a higher appreciation of his ability and Christian character than I have. I have heard him often. Neither do I recognize my remark as unkind in the least degree, but rather complimentary than otherwise.

The fact that he believes as he does, and acts as he did in regard to the war, with his splendid abilities and Christian boldness, more than anything else in the South, indicated to my mind that the war was the Lord's war (and, as much with the North as the South, for all were involved in the sin of slavery) and I hold that nothing but religious convictions of duty and privilege, could have fired either section to such deeds of valor and self-sacrifice as were displayed. No common men (simply politicians) could rouse the people to such a work. The only mistake that Dr. Palmer made is (in my judgment) that he does not see God's hand in using him for such a result as the war produced, and which could not have been reached in any other way. I believe God has planted our nation to be one, and only one thing that prevented in a

human view, He has removed, and the duty of the hour now, is to heal his wounds, with His ointment and not ours, which too often is gall and bitterness from that "unruly member full of deadly poison," and I know Mr. Moody, as shown in the incident given you with Dr. Palmer, has none of such feelings.

Yours truly, J. V. FARWELL.

Mr. Moody called on Dr. Palmer when in New Orleans doing Evangelistic work, who treated him very cavalierly, without in the least degree disturbing his Christian charity and equanimity. A like treatment was given to Major Cole, who also left in his study, if not in Dr. Palmer's mind, a blessed memory of Christian charity toward one who prayed for the rebellion to succeed, as earnestly as the Major fought to prevent it.

One point Mr. Moody intended to reach in coming to Chicago was evidently to have a tabernacle built for him in Chicago, large enough to centralize the work for the whole city, which was done in due time, as I have heretofore sketched, but he did not then think that the building of that tabernacle, and the influence of the meetings held in it, would serve as God's way of paying the Association debt, as it did, at the close of the meeting.

Nothing he ever did seemed to do him so much good, as to see this home of young men for religious training, built and rebuilt by his own work, for the first time free of debt.

The great fire that destroyed the last one, and sent him to England a religious orphan as to a working home, was God's plan for making him the world-wide evangelistic apostle of Christian unity, as well as His agent to free this first temple of Christian union from the burden of debt.

I had written him more than once about coming to Chicago for evangelistic work without getting any reply, and so in answer to this letter about Kerr and Elsing opened the subject again.

March 4th, 1876.

Dear Moody: You say nothing about your wishes for Chicago, which indicate to me that you have no definite idea about it. If you can give a poor sinner a little advice, if he does hail from Chicago, I hope it will not fix you so your stock will not hold out for New York, though I am sure that their wants are very great.

I have been boiling over some of the time since I came home, and have been able to work a little outside of Chicago, but here the ice is so thick (almost equal to New York) that I am somewhat disheartened though not discouraged. I believe the good time will come yet. I have put Rockwell in with Van Arsdale, and I think they make a most excellent combination. Now if we can get Morton for the flying artillery in the state, we are in good shape to welcome you, and it has occurred to me that our State Sunday School Convention in May will be the time for you to come West and arouse the state with fire from above. There will be a host of delegates from every part of the state

who will go home for work. Jacobs will send you the program and you will please think of it. When you can steal half a minute to write me about Chicago, I shall be glad to get it. I have a characteristic letter from Jack Croft in Bombay (The Eton student converted in Agricultural Hall, before referred to) requesting me to write to a friend of his at Eton and remember him especially to you. I have more than rejoiced to hear of your success in New York. Kind regards to Brother Dodge, etc.

Yours sincerely,
J. V. FARWELL.

February 25th 1876, Mr. Moody wrote me concerning two young men who were converts at the noon meeting held at the Y. M. C. A. building, and who had just graduated at Princeton and wanted work for them, and had written him as follows, which Mr. Moody forwarded me with his suggestions.

Dear Farwell: I think the best thing we can do is to put these boys into our state work in Illinois and keep them at it this summer. What do you say? I am told by some of the Princeton professors that they have done more to bring about the status of good feeling in the college than any one else, and they ought to be sent into the Harvest field, and we ought to keep them in Illinois. Let me know what you think.

Yours in haste,
MOODY.

PRINCETON, N. J., February 25th, 1876.

My dear Mr. Moody: Mr. Elsing and I have been talking that matter over. From the very first we said it was what we wanted. If the Lord leads us to go, He will be leading two very weak vessels and yet with His Spirit good will be done. Our choice of location would be either in the far west among those who have no Gospel teaching, or among the miners of Pennsylvania, or Illinois. Elsing is writing now to Rev. Sheldon Jackson, Denver, Colorado, who is general missionary for all that western country in regard to going out there. I don't know that there is any need of going so far, though we want your advice in the matter. I suppose if we are to go the Lord will provide for us. He must, for we have none. I'll tell you just how we feel about it. We must have when we get back here to college in September one hundred and fifty dollars each, above all expenses. If not, we can't get along in college. We could make that by working in Chicago, and it seems to me that if the Lord ever led us He led us here to college, and means that we should go through. You see while at Lake Forest we had charge of a little church in the country and we were richly blessed in working there. Mr. Farwell or Mr. Wells could tell you about it, for we had both there many times to speak. Last summer Elsing spent in Sunday school work through the country while I was working at two small towns out from Lake Forest. I spoke twice every Sunday, etc. Christ was there too, and I hope some souls saw His salvation. The work is going on here. A request came from Yale College for our prayers and also asking that two or three of our men might go there.

Three, I believe, have gone. Write to us when you have time. We are praying for the work.

Yours very truly,

ALEX. J. KERR.

Mr. Elsing a few years after this, was put in charge of a mission church in eastern New York by Morris K. Jessup and has been there ever since a burning and shining light as one of Mr. Moody's converts and protégés from the Y. M. C. A. prayer meeting.

February 9th, 1876.

ALEX J. KERR, ESQ.,

My dear Brother: Your and Elsing's letter were duly received, and heartily remembered in the noon meeting. You have great reason to rejoice that the Master is using you in His work. I think it is one of the greatest blessings God can bestow upon any man, to use him in the conversion of others.

I believe there is not so great difference in the soul's possessions in the future world, as that which exists between the self-sacrificing labor for souls, and one who does nothing actively to save others, except that which exists between Dives and Paul, one in heaven with redeemed hosts saved by the "foolishness" of his preaching, and the other in hell, with his five brethren, who followed his example and found his place. I wish I could impress the truth as I see it in God's word, that every one shall be rewarded according as his work shall be, good or evil, upon every student in Princeton, and to the honest Christian student paint two pictures, one soul getting into heaven "so as by

fire." No good works that will stand the test of His measuring rod of fire, who gave His life for the sheep and spent all His earthly days in feeding them, only to say as He ascended high, and gave them the other comforter "Follow me," and then the other with an abundant entrance, gold, silver and precious stones from the treasure house of souls made alive by his influence, which cannot be burned up. If such a contrast would not put new zeal into cold hearts, then I don't know what would, and then with every saved one in earnest to save some one else, it would not be long before Princeton would celebrate the year of Jubilee in the conversion of all her pupils, and you could send us our new minister with the shout of a King on his lips, having seen the salvation of the Lord.

Work, Work, Work, in Christ's Yoke and ye shall find rest, blessed paradox of divine truth.

Love to you and Elsing,

Yours very truly,
JOHN V. FARWELL.

February 8th, 1876.

Dear Moody: I see by the papers that you have commenced in New York, and I trust that the meetings there will do more to awaken the whole country than any you have yet held. It is the commercial center of the country, and next month large numbers of merchants and business men from all over the country will be in New York. I would like to have you write me what your ideas are about Chicago. I would like to do anything you may suggest in the way of preparation. If, as you suggested when I was in Philadelphia,

you think best to go on to the west, south and north sides, alternately, instead of going into the exposition building, then the rink on the west side would be a good place and yours and Bartlett's churches for the north and south sides. What do you think of renting the Hall Sunday mornings for Professor Swing's services? He is talking about it and may wish to get it if he can.

I don't like his course, but if you are to be here and have no morning service in the same place, I would say that the arrangement might help your meetings, and you could, I know, help Swing very much. He wants some positive man to anchor to. The crowd he trains with don't know what they believe, and he must be a good deal like them, he thinks, to keep together. His last two sermons might be interpreted thus—No. 1. "An honest God is the noblest work of man." No. 2. "Jesus Christ is the representative man in liberalism. His mighty intellect made sermons that live forever." He received Hereford, the English successor of Laird Collier, with open arms in the columns of his papers, as a man likely "by his purity and learning to do great good." Poor Swing, he has swung out into too large a circle for Christ to follow him as he seems to call on Him to do.

God bless you a thousand times more than ever before. Yours sincerely,

JOHN V. FARWELL.

The following letters to Lay Evangelists who were led into the work by Mr. Moody's example, will indicate the wisdom of Mr. Moody in piloting or advising others to follow his example.

Those to Mr. Moody and others *in re* his coming to Chicago, will indicate the Lord's leadership in opening the way for his coming to Chicago.

February 7th, 1876.

Dear Brother Cole: I have neglected to write you since you declined to be Bishop of Illinois, and not because I felt slighted (for I have thought a hundred letters, more or less, since then), but somehow time does beat me awfully lately. I cannot get hours enough into a day, nor half use what I do get from Him who has made the clock of time to beat so fast. I suppose just to remind us of our very little importance, except as we are able through his grace to link it to the great future. The prairies are on fire in a good many places, and I have been called on to stick my little torch into the work here and there, much more than I deserve, but not half so much as I would like to. I have sent Brother Dean to two places that I could not go to, and very many I could not send any one nor go myself. It does seem as though the millennium was coming, so much inquiry for help and so many places where the work is going on without any extra help. They have had meetings (union) in Waukegan for a long time. Weidensall writes from Iowa, that at one of his meetings a very prominent couple, for whom the whole community had been very anxious, were labored with to remain to the inquiry meeting, but they deliberately refused. The young man lost his reason the next day, and died soon after. The sad event was having the effect of a sermon from the pit of hell, and also one from the courts of the King rejected, to precede it. Oh, that men would see

that our Lord will one day proclaim the day of vengeance upon the despisers of his grace. I have been two Sabbaths at Moody's—souls both times came into the Kingdom. One night in Racine eight accepted Christ, and over forty remained to the inquiry meeting. Pray for us, and write oftener. I often get a sermon out of one of your letters and I want to know how the good Lord deals with you. Love to the family. Yours, J. V. FARWELL.

February 8th, 1876.

J. W. DEAN, ESQ.,

My dear Brother: I have your two postals. Farmington and Cambridge unionized (will that word do?) for the Master, and signed, sealed and acknowledged in a Y. M. C. A.

That is the best evidence of such a work, from the human standpoint, and I hope that the Lord will so record the document by his spiritual evidences that everywhere there may be added to the church daily, such as shall be saved, in the line of your march—a triumphal march, the arch of which is being erected in the land where the last enemy is conquered and the crowns are on our heads decked with such stars as these, and where we can shout the "Union forever" with a voice and an echo that will fill all heaven and never die out, with no one to secede, or break ranks thus joined. You are a highly favored man to be permitted to inaugurate here the songs of redeemed ones on the other shore. That is music that will live longer than the Star Spangled Banner, the emblem of political unity, "Unto him that hath redeemed us and washed us in his own blood, and made us kings and priests

unto him forever," is the chorus of the blood-stained banner of eternal union. The music is set by grace between music bars, and if the Methodist claims the upper bars here and gets in his hallelujahs and amens on the highest keys, it will all be mellowed into one harmony when the Master shall hold the baton and beat time for us all in the chorus of the skies. You will not know then what school each saint took his lessons in. It is, therefore, a blessed thing to begin to be ignorant on that point even here. That is the key note of the Y. M. C. A. work and I am glad you have set it so well in these two places. You are remembered daily at the Union Prayer meeting. May you see a shower before you come back.

Yours very truly,
J. V. FARWELL.

February 10th, 1876.

Dear Brother Morton: I have yours of the 8th and in reply would say that I should be glad to be with you in Louisville and may be able to do so. I am to be in Washington on the 9th of March and if Mrs. Farwell does not go with me, I can go via Louisville. Are you thinking of going into the work for the New York Committee? You are right in giving your whole strength to the very best thing on earth, "preaching the gospel." A mixed subject of personal popularity and Christianity to say nothing about crime, etc., as connected with any one man or church, is not large enough to balance the loss of an hour's time in the work of saving men, with one of the Lord's anointed, whose work is no masquerade party, but real earnest blows for the truth.

Nothing else will stand the fire of the final judgment upon men's work on earth. And as "every man" is to be rewarded "according as his work shall be," etc., it stands in one's hand to measure carefully the length and breadth of his efforts as a professed follower of Christ, who is to be the judge. I am sorry for the man who is first looking for the patronage and applause of men as preachers of Christ's righteousness. What a sorry heap of rubbish they will have to see burned up in the great day that is to try our work, of what sort it is. Souls coming up to testify that your faithful message from the Son of God, with naught added or subtracted, was the sword that broke their stubborn wills and made them Christians, will be worth a carload of eloquent manuscripts, whose only office was to put the conscience to sleep, and let the juggernaut of intellectual pride crush out every thought of repentance toward God, and faith for salvation in the Crucified One alone. Swing, Murray, Beecher & Co., and Moody, Whittle, Cole & Co. will have quite a different introduction to the Court of final jurisdiction, I think.

Yours very truly,
J. V. FARWELL.

February 15th, 1876.

J. W. DEAN, ESQ.,

My dear Brother: I have yours of the 14th. I am glad you have been set to the music of union in your work, and that there were no discords as yet, except the invitation to restrict your work to so little a locality, which comes from Chicago. Spafford said to-day at lunch that it seemed as though there was no

restraint outside of the city limits, but here there was evidently some reason for the meager results from Christian efforts, and I can find it nowhere, except in the exclusiveness of the churches. Some have the union spirit and are blessed, but not as fully (I believe) as they would be if they could have some real union meetings continued daily in each section of the city. If you come here and settle down you will do good, but if you take the state for your field, and Chicago only one corner of it, I think you will do *goodest*, and more of it too. You know there is a charm in a new voice and a new way of putting the truth, which often attracts and captures men who for years have sat under good preaching without being taken in the gospel net, and you are a new man in every place you go, and the old, old story in your mouth becomes new to hundreds who otherwise might "Sleep on now" till Gabriel's trumpet alone awakens them to judgment, though the best men in the state may have sounded in their ears the news of a risen Lord, able to save. But, as you say, "The Lord will lead," and so I will stop my pen on that head at once, knowing that my advice is good for nothing to one who looks in that direction for guidance. I am going to Racine on Friday night where they have had revival services for two months. Many other places are calling for help. We could use several good men in the work. Yours in the love of the work,

JOHN V. FARWELL.

March 3rd, 1876.

My dear Brother Cole: I found your friend in, and very ready to talk. I found him one of those men

who try to live religion at home and under the vest, but very careful to conceal the fact from every one, lest they should fail to live as they should. He admitted his error in every particular, and promised to confer with his wife and think seriously of making a full surrender and an open confession of his secret faith. He seems like the young man with Jesus, lacking only one thing, and if he does as he promised and reads the Scriptures given him to that end, I trust he may soon write you that your kind thoughts of him in a far off land were rewarded by his full consecration to, and trust in the Lord Jesus Christ. I don't hear from you half as often as I would like to, but suppose that you have no time to write one-half the letters you would like to, but when you can squeeze out a letter sheet of your orders and facts for my encouragement, I shall be greatly delighted. I am out somewhere most every week, and have many invitations that I cannot meet. There is a blessed revival all over the northwest, and in fact all over the north, and from the recent developments in political circles, it seems as though nothing was more needed to save the country from a curse, apparently worse than slavery itself. Perhaps that is what is wanted to clean the atmosphere of moral pestilence, which seems to pervade the very highest ranks of society. It reminds me of the fervent prayers for America before leaving England, which went up from every meeting I attended in connection with Mr. Moody's return.

With kind regards for you and yours, and fervent prayers for your success in your work, I am sincerely,

Yours in Christ,

J. V. FARWELL.

March 6th, 1876.

W. E. DODGE, JR., ESQ.,

My dear Brother: I have yours in regard to Mr. Moody's church, etc. I have no information as to what was done in Philadelphia or Brooklyn. Mr. Stuart intimated to me that some of the wealthy men in Philadelphia had proposed to do something in a quiet way.

He seems to be a little unfortunate in such enterprises, but I hope the Lord will prevent any mistake in this matter especially. I should not advise you to have an auction of chairs and towels in New York when you close your meetings.

The fewer the persons who know of any freewill offerings made to Moody's private means, the better. Each individual being his own secretary and treasurer in such matters, seems to me the most satisfactory for all interests. As to his church, I had hoped to raise the money here to meet the balance of construction account, but our churches are all so heavily mortgaged that it seems useless to make the attempt, having failed with those most able and willing in such gifts. There could be no more appropriate object to which the hymn book money could be given. I think Moody though, would rather see it used to get the Association building out of debt. He seems to have set his affections on that first, as they were when his wonderful energy and good common sense served to concentrate his powers for preaching the word in union work, which has been his peculiar aim, from the beginning.

His own church has been second, only, to the all absorbing idea of making the world feel the power

of Christian union in active work for the masses, who in regular church work are so sadly neglected. The good Lord will guide him and us in the matter when the proper time comes. We are having blessed times in the little towns outside of Chicago.

Yours very truly, J. V. FARWELL.

April 24th, 1876.

My dear Cole: I have yours from Glasgow and am sorry to hear that none of you are sound physically, though strong in the Lord.

I see also your note to Spafford on the returning of Satan to spoil the work of the Lord under Moody via ecclesiastical doors. Poor human nature, how frail! While Moody was there and crowds came to hear him, the ministers dare not oppose, but now that he has gone, and perhaps they have not tried to gather up the fruits in their own neighborhoods, they see that no good was done. I think the days that Paul spoke of must be close upon us when the form of godliness is received, but the power thereof denied. Well if there is any great spreading of this spiritual disease, you will not be as welcome there as you have been, but there is a work for you somewhere, that is certain, and the Lord will lead you into it in His own way. You must take better care of your poor body. You know it is the Temple of God, and you must study to keep its pillars and posts strong and vigorous by careful usage and by proper diet. I thought you were not careful enough about the last point when I was with you. Our anniversary was a success, and the work done the past year indicates that the Lord has led our leaders.

Dear Spafford grows all the time. He has arrived at the mile post which says, "In like manner shall he come again." He reads it as Moody does, "Behold I come quickly," and it cannot be too often pressed upon our ears, as a motive to earnest work for Him who has left his work in our hands.

I hope to hear from you often, until I see you face to face, and may He who sustained Paul, lay underneath you His almighty arm, and tell you to be of good courage in the midst of your bodily ailments.

Love to yours—God bless and keep you all,

J. V. FARWELL.

April 24th, 1876.

Dear Moody: I have yours in regard to the Tabernacle, and learn that Hammond and one or two others opposed the transfer of the property to you on the ground that you had no creed, etc., of a like frivolous character, but they wanted to make it free. Patton called to see me to have a conference about the matter with some others, and I referred him to Rockwell, as knowing all about it, fearing that I might say something that would hinder rather than help in such a discussion.

I see that the World has published that I and some other friends are paying all your bills, etc. Now there is nothing that hurts me more than to be so misrepresented. The Lord knows that I have not done near as much to aid you in your work as I ought to have done, when you were here, and unless you object to it I may correct these false impressions which have crept into the prints without any agency of mine, for I have never told any one but Ensign that I gave

you anything, since you lived in my house before the fire. These things must be very annoying to you, and if you will suggest any way for me to correct them I shall esteem it a favor, as I would not like to add to your discomfort in attempting to do it in a way you would not approve. I wish to comfort you a little on account of that Book of Daniels that has troubled you so much, by saying that several ministers have said to me that the reading of that book has been a great blessing to them, by helping to a new consecration, etc. The Tribune published an editorial, "Moody's Methods," which was capital and I took occasion to write Medill a personal note with one criticism only, which he afterwards asked the privilege of using in his Sunday issue. I did not see the paper, but I was told that he also published my letter in the Independent, on the question opened by Wanamaker. The press of this city is converted in one sense at least.

Can you not be there the last of May for our conference of National Ex. Committee, etc. I wish you could.

I told Rockwell to-day to take the front room for our reading room, and put a door through into the prayer room.

Love to Mrs. Moody and the children.

Yours very truly,

JOHN V. FARWELL.

July 25th, 1876.

Dear Moody: Enclosed I hand you a letter for Sankey, as I do not know where he may be at this time. Please forward. The noon prayer-meeting

and the Gospel meetings in the evening are growing in interest. To-day there were five rose for prayers and Rockwell says there has not been a meeting since you left that has not resulted in fruit. I hope it is but the drops before the shower. Lake Bluff camp meeting was not a great success. Sunday School Assembly ditto, but there were some conversions and a good deal of good work done.

I am getting a little nervous over the action of our Committee on your meetings. They voted not to spend a dollar until all the money was raised, and it requires $27,000 for the building and chairs. I offered to allow the Committee to build on our lot two stories of an outside wall for a permanent building, and pay them at the end of the year the cost of the building, except the expense of changing the galleries to floors, if they would put all the money donated for a building into the hands of the Association to help pay its debts. In this way, $4,000 and interest on money borrowed to build such walls would cover all the building expenses and leave the balance for the Association. The committee voted not to do it on account of having to borrow money. Now, when they get their money raised, I will propose to build a building if they will put their money into it, I to pay it to the Y. M. C. A. as soon as the Building is put into stores. This will give $20,000 to $23,000 to the Association, which otherwise would have to be thrown away, as the tearing down would leave only about $5,000 from old materials. What do you think of this? Write Blatchford or me if you approve.

Yours,

JOHN V. FARWELL.

July 26th, 1876.

D. L. Moody, Esq.,

My dear Brother: I wrote you hastily yesterday about the building, etc. I don't think you fully comprehend the difficulty in raising money here to build a building to be torn down. London is the only place which has done this, and they only when they could not get a suitable place. We have very few men who can give, who are not now pulled and hauled to pay church debts, and hence the necessity of saving every dollar we can for our Association.

You haven't the same material to work on when you get through—for money, as in New York and Philadelphia. So I hope that we shall all see alike before we get through with the preliminaries, and all be commended for the part taken, as should be the case. Very many have made the objection that the money is all to be thrown away, and they are too poor, etc.

I do hope that we shall see the morning star when you come. It has been dark a long time now. I wish my name had never been connected with the Hall. We could then change it without seeming to condemn any one, and if necessary for the highest success I am ready to be crucified in that way or any other.

With love to you and yours,

John V. Farwell.

July 27th, 1876.

Dear Cole: I have neglected writing to you, but not praying or thinking. I trust that the good Lord

has manifested his faithfulness in such a way as to give you more and more confidence in Him, whatever you may think of me. I have not seen Henry Greenebaum yet, but I intend to. I read your letter to Whittle about their coming to England. If he is wanted there, I hope the Lord will lead them to go.

Morgan telegraphs me that the papers are republishing libels against Moody and Sankey. What is the devil doing? Is he very angry because his time is short? It looks as though he were trying to fill the world with his lies in more shapes than ever before, which looks very much as though the Lord was getting his great chain ready for him. The preparations for Moody are going forward, but the money comes very hard. He will come October 1st. The meetings in lower Hall since Moody left, have had fruit every night, which means that the Lord wants them to come, if the money men don't, and so I think He will come, and then the money will come too, after the Lord shows the people how easy it is when you feel like it. The noon meetings are full, and cases nearly every day of new creatures in Christ Jesus, the only way to make a new man. Moody's church is paid for and dedicated, and is the best church audience room I ever saw—a real demonstration of Moody's practicalness in everything,—lots of seats for a little money, and every appliance for work every day in the week. Pray for a poor sinner who wants to do what he can and has many hindrances in the way.

Love to you and yours and all friends, that truly love the Lord,

J. V. FARWELL.

September 6th, 1876.

E. W. Blatchford, Esq.,

Dear Brother: I find that there has nothing been done by the Building Committee, except Harvey, since I took hold of the building and it became known publicly. Of course I do not accept this as the intentional result of my course on the part of the committee, but only a letting up for the time being, for a better grip on the final effort. I cannot too forcibly impress upon the committee, the idea that the raising of the money necessary to secure an appropriate building, was the only condition upon which Mr. Moody would consent to come, on the ground that this would indicate more than anything else the earnestness of the invitation, and the readiness of all parties to co-operate when he did come. Now my dear brother, I hope that your characteristic energy will be felt at every necessary point to relieve me (in Mr. Moody's mind) from having done just what he refused to have me do (viz.: provide a building mainly at my own expense, rather than not have him come). Moody knows full well that you and I endorse him, and will spend money to aid in a popular union work, but he ought now to be met with such a practical endorsement here in his own home, as will encourage him to pray and work for such a result as had not been obtained in any other place, considering the size of our city, when the records of the meetings are written up.

There should be very frequent meetings of the committee (with such ministers called in as you wish to help you) until all the money is obtained for the building, and prayers with faith to keep us all where

there shall be no discord in the harmony of heads and hearts in this work.

Yours,

JOHN V. FARWELL.

October 9th, 1876.

Dear Moody: To-day is the anniversary of the event which under God sent you to England, and to the world almost, with the message of salvation which has been received so gladly by listening thousands. It would have done your heart good to have been behind the scenes and listened to the exercises in the morning meeting, and at the Tabernacle in the afternoon. Truly God is in this place and many know it not. Involuntary prayer meetings followed both meetings in which the tongue of fire was heard. There were no vacant seats in the tabernacle. In the evening the Hall was crowded, and the wall aisles full of standing people, and I tried to speak to them from Matt. 1: 23. Never before did I feel so much the need of the baptism of power. I cannot speak again for the King unless I have it. It seems solemn mockery. Oh, pray for me, if God wants me to work in this way to show me, by that special token, so necessary to success. I am invited to several places, but I cannot accept as I now feel. I now see how God was preparing you for your trial of which you spoke at lunch. You could not go to the fair "because God was coming so very near." Ah, how you need that near communion now, to leave this work and to stand in the old homestead by the widow and the mother and carry the dead boy to his last resting place! You were very tenderly remembered in every

prayer, and the meetings for this week were also borne on the same petitions.

The purposes of God are unfolding more rapidly than the faith of his people have grasped. It behooves us all to walk very carefully. I think your calling from us at this time, was one of His calls that has made a deep impression here, so that when you come back to us you may find a well-watered field to work in. Grace does not always reach us in the gentle dew. It often comes through the thunder and the lightning and the black storm cloud, but it is the same essential love of the kind Father over and above all, sent for our good.

There are moist eyes all around us now, while a few weeks ago the heavens were brass. The fire has melted the ice and now it behooves us to use the waters for His glory. May the dear Lord help you to lead his people here to a great victory.

Your loving brother in Christ,

J. V. FARWELL.

P. S. I cannot close without sending the sympathy of a stranger to your dear mother in this affliction.

March 2nd, 1877.

Dear Moody: You wish me to keep you posted in regard to meetings. I can say in regard to the country, that prayer has been answered wonderfully. In every direction the cry comes up "Come over and help us." Spafford and I have just returned from a two days' meeting at Paw Paw, Michigan, where the largest church was filled at 10 a. m. and two churches at 2 and 6 p. m. There have been nearly

three hundred conversions in a town of 2,500. We took the night train home from Lawton, 4 miles from Paw Paw, and they had their largest church crowded waiting for us to have a meeting from 10 to 1, when we took the train. I have about four invitations daily, to some town in the country to speak especially to business men. Mrs. Farwell has taken the "spoiling" of her home "joyfully" until the invitations multiplied. If you had time to just write her a word of encouragement I would like it. I think the next two months will be a grand harvest time, and having had the Lord's sickle in a few fields, I am longing to do what I can while this blessed day of visitation lasts. I find that the spirit helps my infirmities, making it an easy and joyful service. "My yoke is easy, and my burden is light." Whittle is back this morning. He has had a grand time in Dubuque, and could have stayed two weeks longer. Murphy with four or five of his Pittsburg converts had the meeting to-day, with Morton to lead.

Their testimony was thin Gospel soup, but he spoke very well, except too much in it. I cannot particularize, but Mrs. Dryer's prayers (before you came) for the whole harvest field from this center, seem to have reached the throne. Continue to plead for this great city and this great country that centers here. Whittle says McGranahan is doing well, very well.

My best love to the better half and the little ones,

Faithfully, JOHN V. FARWELL.

March 5th, 1877.

Dear Major Cole: I saw Hamlin at lunch, and learned how the dear Lord has yoked himself up with

you, for His own work in Adrian and Hillsdale. He is always better than our faith. Burlington has written me twice to come over and speak to their business men, and have been working to get Whittle, but he is here again and they are in despair. I wrote them to send for you. I think it is the leading of the great Leader of Israel, and if all the pastors unite in a call, shall be quite sure that it is. Burlington is an important town, and needs to be moved. I was home yesterday for the first time in a long while—to-morrow I go to Pontiac and have three or four places where they want me to come. We had a good time in Paw Paw where they intended to stop the meetings with our leaving, but they have broken out in a new place and are going ahead this week. I am amazed that God can use such timber as I am in His temple.

Love to you and yours, from a poor sinner,

J. V. FARWELL.

March 5th, 1877.

Dear Moody: I have been asked so many times to write you to come here in May when the General Assembly meets here, that with my own impressions in regard to another short campaign in the Tabernacle under your leadership before we give it up to other uses, I have consented to write and urge it. Whittle has come back and had a good meeting yesterday, and the Tribune and Inter Ocean gave full reports of the sermons.

Harvey and myself went to see the editors, and they have agreed to keep it up for a month, which will be a great send off for Whittle for work elsewhere, as well as keep up the interest in country towns, where

there is no diminution of interest apparent as yet. Sharp has been to Geneseo for ten days and 65 were converted—a hard infidel town—with unabated efforts still going forward.

The reports to-day were good in the noon meeting. Thompson took in 58 yesterday. Keep up a quiet thinking in the line of 30 days' more work for your old home in May and June, and if the Lord leads that way I shall say Glory Hallelujah.

Love to wife and children.

Sincerely,

JOHN V. FARWELL.

March 17th, 1877.

CHAS. M. MORTON, ESQ.,

My dear Brother: I am rejoiced to hear of your success in the Lord at Paxton and hope Carbondale will prove a mine of spiritual carbon, only waiting the fire from above to set it on fire for God. I had written Blackstone before yours came, but it will not hurt him. I wrote to Day of Peoria, and hope he will move in the matter, but I am afraid he is not charged with enough heavenly electricity to galvanize Peoria into life enough for a general work.

They are working hard to build churches, as in other places, each one having their own heavy load, etc., and so afraid the Lord's car (which moves on the masses) will divert funds from sectarian uses.

The more I see of this spirit, the more I am convinced that the devil is the busiest member of the churches, putting up all sorts of jobs to occupy the mind aside from the real work. A church is organized for saving souls. But this is poor Jacob

trading with Esau, instead of Israel prevailing with God. It does seem as though there ought in these days of light, to be a nearer way through the wilderness to the grapes and milk and honey of God's promises, than the way the churches are traveling. Yet when I see how long it took me to get away from Sinai, I am disposed not to find fault, but to pity and pray, and put in a little work wherever I can under the Master's command.

God bless you in your sweet service and glorious conquests for Christ.

Yours very truly,
JOHN V. FARWELL.

April 6th, 1877.

Dear Brother Dean: I have yours of the 21st ult., from Cherokee and was delighted to hear that you are enjoying your new field of work so richly.

You are really out of the wilderness, and plucking the grapes of Eschol in the land of milk and honey promises. Such is the privilege of faith. "Go forward" was never intended to land any one in the Red Sea, but just where you are, eating and drinking, fighting and rejoicing in victory over old Adam, who always did and always will keep a poor sinner in the wilderness of sin, just as long as he can. There are many of God's people that are only fit to grub the field, many that can plow, many that can sow the good seed of the Kingdom, but few who can reap well. Many who can wash and mend nets and row a boat, but few who hear the words of the Master, "Cast the net on the right side and ye shall find." One whole generation of grubbers in the field of faith, died in

the wilderness, and only their children and Caleb and Joshua to lead them partook of the milk and honey and grapes of God's promises.

How many generations of sectarianism have been grubbing in the wilderness of selfishness and have died, to prepare the way for the Flag of Union in getting the devil and his wife out of the heavenly places where God's promises are realized. That you are called to be one of the Master's armor bearers in this grand crusade into the Holy Land, is the highest honor that you can ever attain to. As Caleb and Joshua could pity those whose bones lay in the road to Canaan, because of unbelief, even before entering the land of Promises, how much more can you pity that corps of sin dried pilgrims who prefer wandering in the desert, thirsty and starving upon empty doctrines, rather than join the army of faith and take all that God has promised and provided for those who obey the voice of his word, and his providence, and move along with them obediently, lovingly and joyously. God bless you and make you still more a blessing.

Yours, J. V. FARWELL.

April 10th, 1877.

W. E. DODGE, JR., ESQ.,

My dear Sir: I have yours of the 7th. I am sure nothing would please me better than to have Mr. Moody entirely relieved from any financial burden in connection with our Association, but unfortunately our city is not in condition to liquidate all fire debts yet, and you know our Association has had two fires, in view of which I am surprised that Chicago has done

what she has in the building of the Tabernacle and paying off the Association debt. And I am sure that this country can well afford to let Mr. Moody relieve the institution that has done so much to give him to the country, under God, as the World's evangelist.

Yours very truly,

J. V. FARWELL.

April 14th, 1877.

Dear Cole: I have heard from you occasionally by the papers and through Spafford and once from Hinsdale, and always with good news. I suppose that you are so busy that you have no time to write a pilgrim, as a matter of news only. You must have had a great victory at Hudson for the Lord. That's just his way, to give us a thousand fold more than we deserve in His service. I had a letter from Brother Dean a few days since. He is having great success in Iowa. I went with him to their State Convention and pulled him through for State Secretary, though he had to say that he would take what they chose to give him. No debt was to be contracted for his services. Hundreds have been converted, so I think his pay will come. No one ever reaped very well, but what they were paid well.

I hand you a tract from Hodder which will remind you of old scenes, when grace abounded and the seed is still sprouting and gets into print so that others may see your good works and glorify our Father. I have been home for two weeks, with a bad headache, and so have had no field work of late, but when I have been out, there was always some way offered and somehow the Lord filled it with such a small fry as I

am for his own glory. I am amazed at the readiness of men and women to talk about and then receive Christ as their Savior. Moody's sermons have been read by millions, and the ground has thus been well ploughed and the spirit has softened, making all in readiness for the good seed of the Kingdom. Have you read Joseph Cook's lectures in Boston? He has done a deal of grubbing, logging and ploughing for Moody in the hardest soil he has yet struck, and now the fruits begin to appear, though long delayed, yet with patience he has waited also for the early and the later rain, and has not been disappointed. God uses His own word and not ——— and ——— etc., who have so much of themselves to exhibit that Christ can scarcely get into their farm yards, as he did into the stable at Bethlehem.

Much love to you and yours,

J. V. FARWELL.

May 8th, 1877.

Dear Moody: What did you do at the Trustees' meeting? I am a little anxious to know what position Dodge and Stuart took as to your way of disbursing the funds. I thought Dodge's letters indicated that the trustees should do the disbursing.

Harvey is anxious to stop interest, and has got most of the subscribers who were to have two years to pay in to pay up, if he can pay the mortgages. He says you agreed to pay the interest on the loans last year in addition to the $20,000. If you do this, they can pay up very soon, and I am sure you will shout as well as some others, when this mother of Evangelists is out of debt. The work now being done by Dean and Morton more

than pays for all the Hall has cost. They are full to overflowing.

The improvements in the Hall, taking away partition under the gallery, and whitewashing sides, make a new room of it. I wish you could come out by and by and stay a few weeks, and have a Jubilee with us in the Tabernacle when the debt is all paid. Won't you come and *sing* a *solo* on that occasion?

Perhaps Harvey wrote you that I am to sing a solo at the Stebbins concert, to begin *one hour* before the doors are opened, so that the tones would die out about the time the people came in.

At such a Jubilee I think I could sing in the highest key, with or without an audience. Harvey asked me to write you on this subject, as he did not wish to bore you any more, but he wished awfully to see the debt paid. I thank the Lord for Harvey, every time I think of him, for I am sure he was put in his position by no less an agency than Him who saw the needs of the hour and had him ready to fill the gap. Union work and Lay Preaching have taken root too deeply now to be rooted out by sectarian swine, however long their snouts. "Wise as doves and harmless as serpents," they cannot do better than drown themselves, as they did in olden times, for the benefit of the living Christianity that is known by its fruits. One of our ministers refused to have his congregation pay anything towards the expenses, because they were not represented on the devotional committee. He wanted to be chairman. We don't want their money any more than they need the Spirit of the Master. You can guess who it is, poor man.

Love to you and yours, JOHN V. FARWELL.

June 11th, 1877.

Dear Moody: How good the Lord is to his halting disciples in teaching them the lesson of trust. The day before the New Hamburg disaster I opened to the 91st Psalm, in family devotion with friends in Hartford, and it was very sweet to us then; but two hours after, when twenty-four of my fellow travelers went down to death in a moment, leaving me and my wife within six feet of the gulf of death, unharmed, I knew that the Master was teaching a child to walk. The same evening that I left for Louisville, Harvey and I and one more were invited to Blatchford's to tea, after which at family devotions he read the 91st Psalm. I could not restrain the tears as he read the inspiring truth how necessary for a poor wayfaring man to get into God's chariot of trust. Friday night at 9 p. m., in the midst of our session, a telegram was received, "Come home, Frank is very ill. Mrs. J. V. Farwell." The doctor had said to C. B. that if I saw him alive I must be telegraphed for. I did not know that the danger was so imminent. In bidding good bye to the Convention, I read the above message to the meeting, and asked them all to pray for my boy. A southern brother led in a most touching prayer, and on my arrival home he was out of danger. Praise the Lord! Afterwards some 200 parents, who had unconverted children, rose for prayers for themselves and their children. I saw why that Psalm was read then, I knew that my boy was on the borders of the grave. That very hour almost, he began to mend, and when I got home on Saturday night, he was sleeping sweetly and slept all night, and on Monday sat up all day. It is distressing to me, that the Lord is obliged to give

me such tokens of love, either in the valley or on the mountain. Thank him for me and pray for my poor soul, that I may take in all His lessons.

JOHN V. FARWELL.

June 11th, 1877.

W. E. DODGE, JR., ESQ.,

Dear Brother: I have yours with check for $300, and enclose receipt from the treasurer of our Tabernacle Committee who paid the bills for which this was appropriated.

We had a successful convention at Louisville. An eminent minister who was in attendance, said "he could wish heartily that the General Assembly could show such a spirit as actuated our body."

The only thing that pained me, was the opposition of the secretaries to the evangelistic element in our work. I happen to know that in our states of Illinois, Iowa and Indiana, that but for this element our Associations would not have a status worth preserving, and that with it they have come to the front so rapidly that the General Assembly endorsed them heartily, and I know very many ministers who were our enemies, but since Morton's union meetings under their observation, have become firm friends. I thank God for the National Executive Committee, and for Weidensall. We need more such men, but none of the wise men, whose knowledge on the subject extends no further than loyalty to an idea.

I am convinced that Young Men's Christian Associations are to occupy a very responsible position in crystallizing union work, as well as energizing it, and that this is the bright and morning star in that

direction, and hence I am deeply anxious that the National Committee shall take the right ground in reference to this work which has been thrown upon us at the West by the great head of the church, and by western members of our Committee, and yet strange to say the eastern members of that Committee took strong ground against Associations having anything to do with it as such. This is confidential and for no other eyes as coming from me. This is my point—use your influence with Brainerd, who I think is the brains of the committee, so far as settling and putting it in action is concerned, and try and have him so act as not to embarrass the Lord in establishing Union Gospel meetings under our auspices among the churches and the associations.

Yours very truly,

JOHN V. FARWELL.

June 14th, 1877.

CEPHAS BRAINERD, ESQ.,

Chairman National Executive Committee.

Dear Brother: I want to thank you personally for the work your Committee has done through Weidensall at the west. It has grown upon me wonderfully the past year. In putting our State Secretary into the field, it was insisted by some of the delegates that they would not vote to put him into the field unless union evangelistic meetings were made the main plank in the platform, on the ground that such union work was absolutely necessary to develop the real need of Young Men's Christian Associations and show their practical importance in aiding church work. The results in Illinois and Iowa have proved the

wisdom of such a plank, and have secured for the Association the warm support of many pastors who before such work was done, were wholly opposed to our organization. Thousands of conversions, churches revived, and many new and vigorous associations, speak with more eloquence than the finest theories which stand for nothing until they have been worked out. I trust therefore that your Committee in the employment of agents will take Weidensall for a model, and send no one out into the field whose soul is not burdened for the conversion of young men, and who are workmen that need not be ashamed in the most promising of all fields of Christian effort. A successful meeting of that kind is the best possible starting point for organizing new associations, as well as in galvanizing into life and usefulness, those which have grown cold and of course can serve no good purpose for young men until the real warmth of Christian fellowship in active work takes the place of dead formalism. Our associations have a great future before them, if this wonderful element of power in unifying the churches is utilized under your committee, in the light of what has been done under my own observation in Illinois and Iowa, through the wise generalship of Brother Weidensall. The weak things confound the mighty, because they are led by the Captain of the Lord's hosts.

Yours very truly,

JOHN V. FARWELL.

At a recent Bible conference at Winona of ministers, evangelists and laymen, a resolution was passed, unanimously, asking Young Men's

Christian Association secretaries to assist in organizing union revival meetings same as in Mr. Moody's early connection with the Association, and evangelists Wharton and Munhall have had marked success since then on those lines in Missouri and Texas. After the holidays the Rockford Y. M. C. A. intends to organize such an effort. These facts emphasize the great mistakes of the National Committee in 1877, in ignoring what had been so signally blessed in England and America under Mr. Moody's leadership.

June 12th, 1877.

Dear Moody: I had not time to write you about the convention yesterday. The National Committee have set to work one of the best city agencies in the west through Weidensall, and in the Secretary's Committee opposed evangelistic effort by Associations, with all their might—a strange anomaly, and Hall and Cree supported them.

Both of them seem to have lost their power, and this accounts for it. They have been constructing locomotives, and kept them in the roundhouse instead of starting them out to their legitimate work.

Can't you use your influence with Brainard (he controls) to have this Committee made right on this point? The work of Dean and Morton is simply grand, and is the child of this Committee, and if it is not a New York child they cannot afford longer to ignore it. They were beaten so badly in every way,

that they may be under conviction now, but to convert them is to hide a multitude of sins.

I have not attended a Convention since the one at Detroit, and you know that the work of that Committee has grown up since then, and now it needs in that Committee, such wisdom as will profit by the last years' experience for the purpose of organizing every state with the same machinery we have under Morton. They have a few grand men at the South for this work, and I am sure the Lord will send them as soon as the way is open for them.

I look upon you as the Bishop of the union mission work, and believe that a word from you will go a great way with Brainard.

Yours very truly,
J. V. FARWELL.

June 14th, 1877.

REV. GEO. E. THRALL,

Dear Brother: I have read your "Need of Union," and shown it to others. It is a very compact and scriptural argument to sustain its title. It ought to have a large circulation, though I am very sorry to say that the encouragements to buying it, are about the same as one has to buy his own coffin, among those who are most in need of its teachings.

The secrets of power are not alone confined to the state, and our Kingdom, you know, has only place for one King, and the sects assume too much of the spirit of this world, to wait for the crowning time, at the hands of the great King, when we shall all be kings and priests, etc., and so put on their own self-made crowns, and thus apparently divide the Lord's

Kingdom into feuds, almost as bad as old England ever saw, until the one crown and castle dismantled all others. Yours very truly,

JOHN V. FARWELL.

June 22nd, 1877.

Dear Moody: I send you a call for you from Macedonia, characteristic of Kentucky, and you had better have your wife answer it. It may help to keep the southern door wide open. Dean writes me that you must come to Clear Lake, Iowa, August 25th to 29th—Convention of Christian workers from the Northwest, with one day for Y. M. C. A. Work. It will be a very pleasant retreat for a week, and if you can come here September first, you can probably do it. I am going West and expect to be there on my return. I cannot go to the dedication of the Bliss monument on the 9th, as requested by Whittle. I would be glad to do so, but it is a long hot journey and there will not be any real need of my being there. I bear my memorial in my heart, and expect to as "long as I live, and then to join the chorus of the new song with him in heaven."

All but $10,000 of the mortgage is paid, and good subscriptions to meet that and a little to spare. I suppose you will come and use the Tabernacle thirty days this fall. Love to all.

Yours very truly,

JOHN V. FARWELL.

June 28th, 1877.

Dear Brother Whittle: I find it impossible for me to be at the dedication of the Bliss monument. I

find, however, that he had quietly built for himself a monument in my memory of the sweet influences of gospel song that will be found in a fairer clime than this, long after that marble shaft at Rome shall have been mouldered away by the tooth of time, just the prelude to the "new song" that we shall sing together when all earthly songs of hope shall be changed to fruition. May the hallowed influences of his life be felt in the occasion of your gathering to dedicate the marble shaft to his memory, by multitudes, as I have felt them.

Yours very truly,
JOHN V. FARWELL.

February 20th, 1878.

Dear Moody: My impression is that two or three weeks in April in the Tabernacle, would be time as well put in as any work you ever did. These hard times are a John the Baptist to prepare the way for the gospel in thousands of hearts, and then there are a great many converts from your work that are still outside the church who need to be housed. I have knowledge of two cases, one joined your church a few weeks ago and the other will do so in March. He is a young man who has been holding gospel temperance meetings for nearly a year with great success—Martin Luther-Hallenbeck is his name, a very tall young man from Brooklyn and a drunkard when he was converted. He had been writing me at different times ever since he left here, to come soon and help him, but I never could go until two weeks ago last Sunday, at South Bend, where Rev. N. D. Williamson is located. He had led in union meetings with four churches for

three weeks with crowded houses all the time, and with some very marked cases of conversion.

This seed of the Word is returning you the hundred fold. A noted gambler and a very able man, was converted under his preaching and was holding meetings in Toledo, when I was at South Bend. So it goes, the "Publicans and Harlots" are finding their way to the feast, while the "Scribes and Pharisees" are making excuses and feeding on dead men's bones. They even take up the trailing standard of the Cross and bear it aloft to victory with ministers to follow their lead as standard bearers. Marvelous in our eyes are the wonderful works of God in such scenes as these, in these last days.

The South Bend meetings are the first I have attended since I was sick. I stayed with Studebaker, the great wagon man of the West, the only one of a large family not a Christian, who promised to study the Word and decide for himself this great question.

Pray for him. He has a thousand men in his employ, has agents from Texas to Minnesota and from Indiana to California.

Love to Mrs. Moody and the children. Write me if you will come, and I will not let the Tabernacle for anything until you get through.

Yours very truly,

JOHN V. FARWELL.

March 6th, 1878.

Dear Moody: I hear a good many loud wishes for you to come here for two or six weeks as you can arrange it, for last of April or first of May, and yet your

ominous silence, don't seem to inspire vigorous hopes in that direction.

Your going back to Boston, seems to indicate a sort of glimmer of light in that direction, and so I write again, like the importunate widow, for a few crumbs of comfort, if you cannot send a full loaf, as large as the darky preacher's loaf, who expounded the miracle of feeding the multitude on the mountain side, by telling his hearers that the mountain was made of bread, though I am quite sure you would be glad to bring your five loaves and a few little fishes, magnified under the Master's hand, to our still famishing multitudes. The fact is, you are made of bread, such as our people like to be filled with, as well as Boston folks, and if you can go again to them, why not to your first love, though I am aware that we don't deserve it. You know the Master went to the publicans and sinners, and if we are any worse, so much the more reason for your coming.

The Association needs another wing in the management and another oar to move well, in the line of spiritual work. I am afraid they will get tired raising money and paying bills, unless they are repaid in riches that perish not. Harvey is growing in the knowledge of Jesus Christ by word and work, but I don't know much about the rest. A short campaign here is very much needed I know, and if you will bring your family out for May before you go to Northfield I am sure it will do them good while you can build us all up in the faith in the meantime. Do come! Ask the Master to let you help us poor sinners once more.

Yours with love of Jesus,

JOHN V. FARWELL.

April 11th, 1878.

Dear Moody: Lattimore is not well and his family are not, besides he has the care of all the gospel temperance meetings in this city, and it is hard to leave them. There were eight conversions in the last meeting in lower hall. Murray says he is of too much importance here to be moved. As to coming to New York in May, I will try, and be there, if necessary, but it don't seem to me to be necessary for me to come, when you have two of the three of your committee present to endorse all you want done.

I am rejoiced to know that the School of the Philosophers as well as the Prophets receives your testimony. Yale is a proud column to intellectual pride, but all such must come down before that pyramid of truth of which Christ is the chief corner-stone,—the beginning and the end of all wisdom. I hope my boy John will comprehend his need of the Holy Spirit for service, and be warmed up to do all he can, beginning in the strength of his manhood to consecrate his powers to the Master. When ten years old, he said he wanted to be a minister. Whether he can do more in the pulpit or in the pew is the question for the Spirit to impress upon his mind. If it comes in your way to give him a word of counsel I shall be greatly obliged.

I wish you could come and stay with me at Lake Forest for a month with your family. I would do my best to hide you from all intruders.

I want to see you ever so much, and I don't know but I need your prayers and counsel more than ever.

Mrs. Farwell enjoyed her visit ever so much—says

she has much to tell me about your work when she comes home. Yours for the truth,

JOHN V. FARWELL.

P. S. Kind regards to Sankey and both families.

Mr. Lattimore referred to in the foregoing letter was the lawyer converted in the Tabernacle, from the drunkard's experiences, to be a messenger of the King to his companions in drunkenness.

June 15th, 1878.

R. R. MCBURNEY, ESQ.,

Dear Sir: I was glad to see your resolutions in aid of the churches to rightly understand the genius of Young Men's Christian Associations, but was grieved that there should be any necessity for such declarations of our platform in the face of the history that should make all the churches proud of this strong arm in her service. As some theological graduates are not very good ministers, so some church members are not very good representatives of union work, and when these two elements meet we must expect that the church will be disgraced from both sides, as may have been the case when these questions arose, which gave birth to your resolutions. I have done very little since our Convention at Louisville, but have kept my eye on some of the workers, and hope to join in the battle more actively in the year to come, now that my health is returned. God bless the New York brethren who have done so nobly in keeping the National banner out of the dust.

Yours very truly,

JOHN V. FARWELL.

BALTIMORE, January 3rd, 1879.

My dear Mr. Farwell: Can you not come East this spring sometime? I want to get the Hymn Book Committee all together this spring. I have some important things to talk to the Trustees about and would like much to see you all together. You speak about the No. 3 hymn book. I think one of the mistakes of the churches is in not introducing new hymns. You do not know how we have stirred this city with new songs. They add new life.

I have had the largest church in this city full of men at 4 o'clock every day for three weeks, and I think it the best work I have seen for years.

I do like to preach to men and the work here is good and encouraging.

Keep me posted about the Lord's work in Chicago.

Your brother,

D. L. MOODY.

After Mr. Moody's death, Major Cole wrote me, to which I replied as follows:

CHICAGO, January 12th, 1900.

My dear Major Cole: I have your touching letter as to Mr. Moody's departure, and as to how memory took you back to mission days in the Y. M. C. A. and in the country towns, and then on the ocean on our journey to meet Mr. Moody in London.

I happened to be reading over some letters written about that time to Mr. Moody, yesterday, and in one dated February 25, 1875, I wrote him as follows:

"I realize that you are surrounded with so great a crowd of witnesses, astonished alike with your rapid

pace as well as their flagging gait, in contending for the mastery of the world, and the God of it, that I think you should just send off Moody's epistle to John, as often as possible, with the hope that with true riches of grace in Christ he might at least walk humbly, if he does not run well and grandly like some of your spiritual children, and this brings me to one of them of whom you will be glad to hear, and so I will drop 'John' and take up 'James.'—H. Cole—real anthracite coal, thoroughly on fire—red hot."

Then I went on and mentioned your work at Baraboo, Moline and Rock Island, where about six hundred were converted, and then concluded "James" as follows:

"I mentioned these things to show how you were led in placing Major Cole under your mantle when you left for Europe. He is a star of the first magnitude in faith and purpose, and if I mistake not, he will yet be as a teacher of the Word. He is quick and to the point and practical to make use of it, and illustrates well."

I would not give you this commentary on "James" if I had the least idea that it would make you spiritually proud. I only give you this quotation, as the facts were photographed upon my mind especially at Baraboo, as one of your co-laborers. What we saw afterwards in London, in your theater work, preparatory to Mr. Moody's Tabernacle meetings, at which Mr. Moody's chairman was always present, continues to be a most precious memory to me. It was about that time I think that you made that wonderful exclamation, "Oh, for a hundred thousand souls for my Master," and I am quite sure that many more

than that number are even now gathered in your army of recruits, since Moody's mantle fell on you for work in this country, when he went to England. It does seem as though Moody walked up and down this earth, as an inspiration for scores like yourself, and to thousands like your humble servant, willing and glad to be hewers of wood and drawers of water as one of his co-laborers with the Master.

You will now remember, as our Major General (humanly speaking) among men has passed over, there are great responsibilities resting upon us, and especially upon you, as an evangelist that followed him in England and here, incessantly, up to the present time.

May the great Master of the Vineyard give you wisdom in your decisions, so that as you say, "the supreme luxury of wearing your body out in the kingdom of our Lord," may be your blessed experience.

Yours very truly,

JOHN V. FARWELL.

Major Cole for about three years followed Mr. Moody's work in England and there were ten thousand to hear him at his last meeting in Liverpool, and about one thousand remained for a second meeting. From that day to this he has given himself to this work in the United States.

CONCLUSION

A consensus of the opinion of men who knew him best, as to Mr. Moody's character and results of his Christian work on present and future generations, cannot fail to award to him the first place, when history, past, present and future, shall have completed the testimony.

In the light of his early environment and advantages, such a nick in religious history reminds us of Abraham Lincoln's in political history, in its results, in making the United States in less than half a century the coming arbiter of the world's destiny. Trust in, and efforts for, the common people in their special lines of work, constituted the basis of their wonderful influence and power over all men. Scores of other men with superior advantages and positions in the body politic, with a like devotion to the same interests, might have left these two men with their serious handicap far behind, unless perchance it is foreordained that men from the common people, by their association with the great majority, must always take first places in the history of the race, when they rise above their environment, and by sheer force of honest character devoted to the public good take their places as makers of history. These two men were pre-eminently in this list;

and men like myself and others, who knew them both, ought to be much better Christian citizens than we are, because of our contact with them.

Yesterday I saw a pupil of the Northfield schools, who at the funeral saw the bright light of the sun rest only on Mr. Moody's kindly face, —his work well done—through an aperture in the window shutter made by a timely gust of wind. This incident may well remind us how a muddy, stagnant pool of water is transformed by the sunlight and heat, making it in due time a flower garden, and at the same time, by its magic chemistry in art, give us God's rainbow of promise, through the gentle rain, sent to make the flower garden and the plowed fields bring forth flowers and bread for the wants of man.

It is only when such physical influences come to fruitage, that dull man sees God's mighty hand making the base things of this world into rainbows, flowers and bread, for his various wants.

And so it is, when God transforms a human body, soul and spirit, from its earthly lusts and passions, into the image of Jesus Christ in beauty and power, to do good and not evil to men, that they begin to see that here and now, miracles greater than raising Lazarus call us to faith in, and service for, the Christ of God who is the light and heat in the spiritual, as the sun in the heavens is of the natural, world.

Thus it is that being dead—physically—such

men then only begin their real life in their blessed example in making this world a fit residence for men, created in the image of God, to live in.

From Caesar's time to the present, what a wonderful change history records! The last century of that time has seen more physical, mental and spiritual progress towards making the brotherhood of man a reality, than all the long ages that preceded it. To Christ, and to such men as He has thus transformed for such service on earth, belong all the glory of this change.

If this be so, which cannot be denied, then we do well to make the time of the departure of such men from the battle which Christ began in the wilderness with the destroyer of Eden's bliss, with monumental memorials for future generations to look upon, and be induced thereby to continue their work, until "the new heavens and the new earth" shall proclaim the rainbow of the promise of God fulfilled, and the curse of disobedience no more visible, in the complete victory which men have made possible, as the soldiers of the Cross against the host of Satan.

MEMORIAL ADDRESS

(Address of J. V. Farwell, December 30th, 1899, at the Y. M. C. A. Moody Memorial, in Chicago.)

Any man mighty in the Scriptures is a mighty man. Moody was essentially one of them. During his great mission in London, he was accustomed to invite to some friend's drawing room, ten or a dozen eminent ministers, and ask them questions to enlarge his own knowledge of the Word of God. I heard him say at one such gathering, "I have never been through a college or a theological seminary, and I have invited you here to get all the valuable teaching I can out of you to use in my work." This was Mr. Moody's Bible Institute for his own instruction. How well he and they profited by it his work testifies.

I am now going to read such passages of Scripture as I think would meet Mr. Moody's approval.

The first passage is from Luke 4: 14-22, immediately after the Savior's use of the Scriptures to foil Satan's temptations, as the immediate prelude to his own personal ministry, which began as follows:

"And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about.

"And he taught in their synagogues, being glorified of all.

"And he came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the sabbath day and stood up for to read.

"And there was delivered unto him the book of the prophet Esaias,

"And when he had opened the book he found the place where it was written,

"The Spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the poor, He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

"And he began to say unto them, This day is this scripture fulfilled in your ears, and all bear him witness, and wondered at the gracious word that proceeded out of his mouth.

"And they said, Is not this Joseph's son?"

Mr. Moody began his work in York, England, with "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."

This Scripture was read by our Master to his own people, who then led him to the brow of the hill to cast him down headlong.

The next passage I read is from John 5:39.

"Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

This Scripture was spoken to the Pharisees who afterwards went about to kill Him.

After His resurrection, He appeared to two of His disciples who also could not understand, and, therefore, could not believe His words and, therefore, in Luke 24, we read,—verse 32, after they knew Him:

"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

They then hurried back to Jerusalem to meet all the disciples and in verses 44 and 49 we read:

"And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the laws of Moses, in the prophets and in the psalms concerning me.

"Then opened he their understandings, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day.

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

"And ye are witnesses of these things.

"And, behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

This they did, until the fulfillment of the promise on the day of Pentecost, and then Peter preached his first sermon to the Jews in quotations from the Scriptures concerning Jesus Christ, and the record reads from verses 37 to 39, of the Acts of the Apostles:

"Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call."

This is the ministry that Mr. Moody represented, filled with the essence and spirit of the Scriptures, as to Jesus Christ, and his work on earth.

St. John in Patmos was given the great honor of receiving from the Angel sent by Jesus himself, the conclusion of the Scriptures, and from Rev. 19:9, 10, we read what the Angel said to him:

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

"And I fell at his feet to worship him. And he

said unto me, See thou do it not, I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy."

Here we find the true spirit of preaching declared to be the testimony of Jesus, and it has been fully exemplified as such, by Peter and Paul at the beginning of the Christian Dispensation, and in our day by Mr. D. L. Moody and others.

Now, let me add in conclusion: If the Young Men's Christian Association stands for any one thing more than another, it is for a faithful study of the Scriptures, and then a faithful exemplifying of its teaching. May it still give us many more men like Mr. Moody, mighty in the Scriptures, turning the world upside down, that it may be right side up.

It was a sad duty for me to stand on that platform, practically the creation of Mr. Moody's faith in God, and realize that the man, who under God was more to me than any other man that ever crossed my path, had gone out of the world forever, while so many, seemingly useless in comparison, were left behind. The only real refuge in such catastrophies is—Men die, but God lives to perpetuate and complete the work of redemption for all men, through other men, who like Moody, can and will, consecrate their all to His service in that work.

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